

6

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arbaʿīn

On the Duty of Loving the Noble Family
of the Prophet Muḥammad ﷺ

MUḤAMMAD IBN JAʿFAR AL-KATTĀNĪ

PUBLISHER'S PREFACE

IN THE NAME of Allāh, the All Kind, the Most Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty ḥadīth dates as far back as the first century after Hijrah. ‘Abdullāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have gathered forty ḥadīth in a collection, and his lead was followed by later ḥadīth scholars such as Muḥammad ibn Aslam at-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imam an-Nawawī (d. 676 AH) which exists in English translation, and has several commentaries, including Ibn Rajab’s exhaustive *ḥāmi‘ al-‘ulūm wa’l-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty ḥadīth springs from a ḥadīth narrated through several Companions that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer with the words: "Whoever memorises forty narrations for my nation in matters of its religion, Allah will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising." The narrators of the various versions of this ḥadīth include illustrious names such as 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd, Mu'adh ibn Jabal, Abū'd-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayrah and Abū Sa'īd al-Khudrī.

In this series Turath Publishing presents forty ḥadīth on the importance of the family of the Prophet ﷺ, gathered by Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn Ja'far al-Kattānī (d. 1345/1927). The Ḥāfiẓ was from Morocco (b. 1273 AH) where he acquired his first education in the *dīn*, later traveling a great deal and living in Syria, the Ḥijāz and other places, where he studied with, and himself taught, many of the leading scholars. He specialised in study of ḥadīth but also mastered the other sciences including the *fiqh* of the four *madhabs*. He was very involved in the political processes of the time including the struggle against the colonial powers, and was a great support to the legitimate Muslim rulers such as the Moroccan and Ottoman Sultāns.

After an introduction in which he outlines the signifi-

cance of the matter, stating the *āyāt* on the subject, Shaykh al-Kattānī presents a representative selection of ḥadīth that show the importance of love of the family of the Prophet ﷺ.

It has been our task to supplement his work to show the provenance (*takhrīj*) of the ḥadīth in the major collections, for often the same text is cited in even more works than the author's citation. Moreover, we provide the vowelling (*tashkīl*) for the Arabic, and commentaries on the ḥadīth themselves or on unusual words in them, where such exist.

The result is that the Arabic texts and the translations are the original work of the Shaykh al-Kattānī and any commentary and all the work in the footnotes is the work of the translator and editors. May Allah accept it all and may He reward Shaykh al-Kattānī for this luminous book. *Amin*.

It is hoped that through acquainting readers with the sayings of the Prophet ﷺ, the translator, editor, and publisher and everyone who made this series possible is included in the ḥadīth "whoever memorises forty ḥadīth. . . ."

YAHYA BATHA

The practice of gathering forty ḥadīth springs from a ḥadīth narrated through several Companions that puts the spiritual rank of religious scholarship within easy reach of the ordinary believer with the words: "Whoever memorises forty narrations for my nation in matters of its religion, Allah will raise him up as a scholar and I shall be an intercessor and witness for him on the Day of Rising." The narrators of the various versions of this ḥadīth include illustrious names such as 'Alī ibn Abī Ṭālib, 'Abdullāh ibn Mas'ūd, Mu'ādh ibn Jabal, Abū'd-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayrah and Abū Sa'īd al-Khudrī.

In this series Turath Publishing presents forty ḥadīth on the importance of the family of the Prophet ﷺ, gathered by Ḥāfiẓ Abū 'Abdullāh Muḥammad ibn Ja'far al-Kattānī (d. 1345/1927). The Ḥāfiẓ was from Morocco (b. 1273 AH) where he acquired his first education in the *dīn*, later traveling a great deal and living in Syria, the Ḥijāz and other places, where he studied with, and himself taught, many of the leading scholars. He specialised in study of ḥadīth but also mastered the other sciences including the *fiqh* of the four *madhabs*. He was very involved in the political processes of the time including the struggle against the colonial powers, and was a great support to the legitimate Muslim rulers such as the Moroccan and Ottoman Sultāns.

After an introduction in which he outlines the signifi-

cance of the matter, stating the *āyāt* on the subject, Shaykh al-Kattānī presents a representative selection of ḥadīth that show the importance of love of the family of the Prophet ﷺ.

It has been our task to supplement his work to show the provenance (*takhrīj*) of the ḥadīth in the major collections, for often the same text is cited in even more works than the author's citation. Moreover, we provide the vowelling (*tashkīl*) for the Arabic, and commentaries on the ḥadīth themselves or on unusual words in them, where such exist.

The result is that the Arabic texts and the translations are the original work of the Shaykh al-Kattānī and any commentary and all the work in the footnotes is the work of the translator and editors. May Allah accept it all and may He reward Shaykh al-Kattānī for this luminous book. *Amin*.

It is hoped that through acquainting readers with the sayings of the Prophet ﷺ, the translator, editor, and publisher and everyone who made this series possible is included in the ḥadīth "whoever memorises forty ḥadīth. . . ."

YAHYA BATHA

INTRODUCTION

IN THE NAME OF Allāh, the All-Merciful, the Most Compassionate. I praise you O Allah for Your benevolence. I ask for blessings upon Your Prophet and Messenger, the Guide to Your bounty and blessings, and upon his family and Companions as long as the creatures and the angels do or do not glorify their Lord.

The Imām, the knowledgeable active Ḥāfiẓ, Shaykh al-Islam Abū ‘Abdullāh Muḥammad ibn Ja‘far al-Kattānī al-Ḥasanī said:

Know that when Allah Most High especially chose His Prophet ﷺ over all of creation and distinguished him with all the unique attributes, privileges¹ and miraculous powers,² through His blessing He gave his descendants a high rank,

¹ al-Qāḍī ‘Iyāḍ, *ash-Shifā’ bi-Ta’rīf Huqūq al-Muṣṭafā*, vol.1, pp.149-213.

² For which see as-Suyūṭī, *Khaṣā’iṣ al-Kubrā*, vol.2, pp.186-187.

elevated the position of those related to and dependent on him, made love for him a serious matter for all creation³ and made it an obligation to love his entire family and progeny.⁴

Because of this He made it incumbent on all Muslims to know their noble status, to talk about them with honour, love, graciousness and respect, to have utmost love them for the sake of Allah, to vigilantly protect his sanctity ﷺ through them, to come to know them with all forms of reverence and goodness, to do the utmost possible in fulfilling their rights, wishes and demands, to help them in pursuing their aims, to seek to draw closer to Allah Most High through them in times of adversity and to seek intercession on account of their high rank when afflicted by distress and difficulty.

All this is in order to be safe from the humiliating torment and to enter into the protection of Allah and His trustworthy Messenger, so that the clouds of mercies will spread over one and the gifts of good and blessings waft over one from the presence of Prophethood. The cause of all good is love and respect for them and the cause of all evil and disobedience is opposing them and treating them harshly. Whoever helps them then that is done for the sake of the Messenger of Allah ﷺ and whoever opposes them opposes them because

³ al-Qāḍī 'Iyāḍ, *ash-Shifā'*, vol.2, pp.381-393.

⁴ al-Qāḍī 'Iyāḍ, *ash-Shifā'*, vol.2, pp.406-411.

of him. Whoever loves them for the sake of Allah loves Allah and the Messenger and whoever hates them hates them both and is denied the answer [to his prayers].

The 'ulamā' have mentioned that love for the Prophet's household is a reason for homes being increased and filled with good, and enmity towards them is a reason for their destruction and lack of blessing. Hence it is said: "If a house shows them enmity it will be destroyed, and if a dog barks at them it will be afflicted with the scab."

The blessings of Allah Most High do not increase on a person without them increasing in love and reverence for them and the blessings of Allah do not diminish on someone except that he increases in enmity and contempt for them. Therefore, respect for [the Prophet's household] is found only in the book of the Quṭb or the Ṣiddīq and its opposite found in those of the open wrongdoer, disbeliever or heretic.

From true experience and affirmed sound principles [it is known that] anyone who speaks about the Prophet's household with love and honour always earns acceptance and help and the one who does the opposite of that receives nothing but shame, contempt and humiliation.

The 'Ārif al-Fāsī in his marginal notes on the *Ṣaḥīḥ* states: 'It is known by experience (*al-istiqrā'*) that hurting [the household of the Prophet] is met with punishment in this world "and the punishment of the hereafter is worse."' (13:34)

elevated the position of those related to and dependent on him, made love for him a serious matter for all creation³ and made it an obligation to love his entire family and progeny.⁴

Because of this He made it incumbent on all Muslims to know their noble status, to talk about them with honour, love, graciousness and respect, to have utmost love them for the sake of Allah, to vigilantly protect his sanctity ﷺ through them, to come to know them with all forms of reverence and goodness, to do the utmost possible in fulfilling their rights, wishes and demands, to help them in pursuing their aims, to seek to draw closer to Allah Most High through them in times of adversity and to seek intercession on account of their high rank when afflicted by distress and difficulty.

All this is in order to be safe from the humiliating torment and to enter into the protection of Allah and His trustworthy Messenger, so that the clouds of mercies will spread over one and the gifts of good and blessings waft over one from the presence of Prophethood. The cause of all good is love and respect for them and the cause of all evil and disobedience is opposing them and treating them harshly. Whoever helps them then that is done for the sake of the Messenger of Allah ﷺ and whoever opposes them opposes them because

³ al-Qāḍī 'Iyāḍ, *ash-Shifā'*, vol.2, pp.381-393.

⁴ al-Qāḍī 'Iyāḍ, *ash-Shifā'*, vol.2, pp.406-411.

of him. Whoever loves them for the sake of Allah loves Allah and the Messenger and whoever hates them hates them both and is denied the answer [to his prayers].

The 'ulamā' have mentioned that love for the Prophet's household is a reason for homes being increased and filled with good, and enmity towards them is a reason for their destruction and lack of blessing. Hence it is said: "If a house shows them enmity it will be destroyed, and if a dog barks at them it will be afflicted with the scab."

The blessings of Allah Most High do not increase on a person without them increasing in love and reverence for them and the blessings of Allah do not diminish on someone except that he increases in enmity and contempt for them. Therefore, respect for [the Prophet's household] is found only in the book of the Quṭb or the Ṣiddīq and its opposite found in those of the open wrongdoer, disbeliever or heretic.

From true experience and affirmed sound principles [it is known that] anyone who speaks about the Prophet's household with love and honour always earns acceptance and help and the one who does the opposite of that receives nothing but shame, contempt and humiliation.

The 'Ārif al-Fāsī in his marginal notes on the *Ṣaḥīḥ* states: "It is known by experience (*al-istiqrā'*) that hurting [the household of the Prophet] is met with punishment in this world "and the punishment of the hereafter is worse."" (13:34)

The noteworthy scholar Ibn Zikrī said: "A person's good and blessing will endure as long as he has the best conduct towards them and makes them happy."

The noteworthy scholar Sayyid Muḥammad al-Bannānī the Elder, in one of his responses, says: "No one is permitted to violate their sanctity, or to dare to slander and defame anything related to their genealogy even if they are harsh, disobedient, and continually display bad character. The people of experience have stated that the cause of a sound state of affairs is supporting and following them, and the opposite is caused by acting carelessly and showing enmity to them or doing anything that would hurt them."

Any country that establishes their rights⁵ will send it trials and tribulations by removing the ruler and replacing him with a ruler who does not believe in the Day of his Reckoning.

It is said that a rational person ought to be on guard against three things: negligently falling into acts of disobedience and shamelessness; wronging and harming people; and the greatest calamity: rending anything to do with the sanctity of the Messenger of Allah ﷺ and neglecting to respect those who are connected to him such as his noble descendants and others, for this "does not spare and does not ease up." (74:28)

⁵ i.e. what is properly due and owed to the Prophet's household ﷺ.

It is also said: "If it is a duty to respect, provide care for and show the best of conduct to the children of the righteous (*aṣ-ṣulahā*), which is based on the saying of Allah, exalted is He, ("his parents were righteous")⁶, what then of the children of Allah's intimate friends (*al-awliyā*), the martyrs (*ash-shuhadā*), the utterly truthful (*aṣ-ṣiddiqīn*), the prophets and messengers? And what then of the children of the Master of the Messengers, the Best of all of Allah's creation?

Ibn as-Sakkāk mentions in his book *Nuṣṣ mulūk al-Islam* that: "People of the early right-acting generation (*salaf aṣ-ṣāliḥ*)—such as Mālik and his like—used to know some of the noble descendants (*al-ashrāf*) of the Prophet ﷺ in their time and would emphasise the relation between them and extract a promise from them to intercede for them in the Hereafter and not forsake them on that most severe of days."

The Eagerness of the Companions ﷺ to Honour and Love the Household of the Prophet ﷺ

Sayyidunā Abū Bakr aṣ-Ṣiddīq ﷺ had great love and respect for them and their nobility. He loved them and maintained close ties with them saying—as al-Bukhārī narrates on the authority of 'Ā'ishah ﷺ—"The close kin of the Messenger of Allah ﷺ are dearer in relation to me than my own." Abū

⁶ Sūrat al-Kahf: 82.

Bakr would also advise others concerning them, saying—as is also found in al-Bukhārī in the ḥadīth of Ibn 'Umar —“Be vigilantly on the outlook for Muḥammad in the people of his house” meaning “protect them, do not harm or hurt them and do not behave irreverently towards them.”⁷ Its meaning is also said to be “witness him amongst them”, because the part is from the whole (*al-juz' min al-kull*).

Similarly, Sayyidunā 'Umar ibn al-Khaṭṭāb used to have the utmost love and respect for them. He would also seek rain by means of them when famine afflicted people.⁸ If he was mounted, he would dismount from his horse when al-'Abbās passed by him, out of respect for him, saying: “The uncle of the Messenger of Allah.”⁹

He also married Umm Kulthūm the daughter of

⁷ From al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī's *Fath al-Bārī*, vol. 2, p. 1683 (ḥadīth no. 3716).

⁸ See Aḥmad, *Faḍā'il aṣ-Ṣaḥābah*, vol. 2, p. 937 and Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī*, vol. 2, p. 497 for some instances of this. In as-Suyūṭī's *Tārīkh al-Khulafā'* p. 17 he states: “In the seventeenth year [of the Hijrah], 'Umar extended the Prophet's mosque and there was a famine in the Ḥijāz in a year called the 'year of Ashes' (*ām ar-ramaḍah*). 'Umar sought rain (*istasqā 'Umar*) for the people through al-'Abbās [ibn 'Abd al-Muṭṭalib]. Ibn Sa'd narrates from an-Niyar al-Aslamī that when ['Umar] came out to seek rain, he came out wearing the cloak of the Messenger of Allah. Ibn 'Awn reports that: “'Umar took the hand of al-'Abbās and raised it up high saying: ‘O Allah we seek a means to You through the uncle of Your Prophet, to ask that You drive the drought (*mahl*) away from us and send down the rain.”

⁹ That is, 'Umar would not call al-'Abbās by his name because he was the uncle of the Prophet.

Fāṭimah out of desire and love to be related by marriage to the Prophet and his family, and he gave her 40,000 dirhams in dowry. When 'Alī initially objected to his marriage with her and said: “I have restricted my daughters [to marrying] from the children of Ja'far.” ['Umar said], “Marry her to me, for I swear by Allah I am more watchful over her honour than any man on the face of the earth.”

Such was the state of all of the Companions in respecting, loving, honouring and behaving towards them [the Prophet's household]. They would love, respect and honour them and put them before their own family and kin, even before their own selves out of love for the Messenger of Allah. They would urge and strongly advise others to do the same, so much so that it is reported that Ibn Mas'ūd said: “Love for Muḥammad's household is better than worshipping for a year and whoever dies upon that will enter the Garden.”¹⁰

It was also reported from al-A'mash that 'Aṭīyah al-'Arjī said: “Jābir ibn 'Abdullāh said to me: “'Aṭīyah, remember my advice. I have not seen you accompany me on any of my journeys but this one. Love the household of Muḥammad and those who love [them] even if it leads you into wrongdoing and mistakes, and show enmity to those who show en-

¹⁰ See Ibn Taymiyyah's discussion of this in *Minhāj as-Sunnah*, vol. 5, p. 37.

imity to Muḥammad's household even if he fasts and prays at night.'"

*The Love of the Salaf and their high Esteem for
the Noble Household of the Prophet ﷺ*

The Followers as well as the rest of the right-acting first generations, the later generations, the scholars, *awliyā'* and *ṣāliḥūn* followed this very same path [of the Companions]. Many reports have been narrated about their extreme love, respect and honour for them as well as their advising others to do the same.

Whenever any member of the Prophet's household came to 'Umar ibn 'Abd al-'Azīz, even if they were young, he would get up from his gathering and meet them, see to all their needs and would say to one of them: "If you need anything, write to me and send a message. I feel embarrassed before Allah that He should see you at my door."¹¹ He also said: "There is no household upon the face of this earth dearer to me than you. You all are dearer to me than my own household." He would also ask for their intercession in the wide open spaces of the Rising and for them not to overlook him during those extremities. And he said, "Every

¹¹ Out of the fact that they were at his door asking and he was unable to be a good host to a member of the Prophet's household.

member of the descendants of Hāshim will intercede on the Day of Rising."

Al-Khaṭīb narrated that whenever an elder or a young person from Quraysh or the *Ashrāf* would come to Aḥmad ibn Ḥanbal, he would put them before himself and would walk out behind them.

Abū Ḥanīfah had the utmost respect for the house of the Prophet and would seek closeness to Allah, exalted is He, by spending on those of them who made their lineage known as well as those who concealed it, such that it is said he once gave 12,000 dirhams to someone who concealed it and was urging his companions to do the same.

Ash-Shāfi'ī would have the utmost trust in and love for them as he was one of them (*min shī'atihim*)¹² and the Khawārij would accuse him, out of envy and enmity, of being one of the Rawāfiḍah, to which ash-Shāfi'ī would say:

O mounted one, stop at al-Muḥaṣṣab at Minā

And rejoice in the one who is tranquil at its Khayf and the
one who is energetic

In the fore-dawn when the ḥajjīs pour forth to Minā

A pouring forth like the clash of the overflowing Gulf

¹² i.e. Imam ash-Shāfi'ī was from the family of the Prophet ﷺ through al-Muṭṭalib. See Abū Nu'aym, *Ḥilyat al-awliyā'*, vol.9, pp.71-172; an-Nawawī, *Tahdhīb al-asmā' wa'l-lughāt*, vol.1, pp.44-67; adh-Dhahabī, *Siyar a'lam an-nubalā'*, vol.8, pp.377-423 and as-Subkī, *Ṭabaqāt ash-Shāfi'iyyat al-kubrā*, vol.2, pp.133-134).

If love of the family of Muḥammad is shī'ism (*rafḍ*),

Then let both jinn and mankind bear witness that I am a

Shī'ī (*rāfiḍī*)

In his *Hilyat* [*al-Awliyā'*] Abū Nu'aym shows that some people accused him of being Shī'ī due to his love for the Prophet's household to which he replied:

I continued in concealment until it was as if I

Was dumb to return an answer to the questioners about you

In order for me and you to be safe from the words of the critics.

You are safe, and is any area of the people safe?

As for our Imām Mālik, he had the greatest respect and the utmost love for them. He was one of their adherents and was of those who gave them preference to others and would affirm their excellence and virtues. It is sufficient to cite one example of [Mālik's] extreme love and respect. When Ja'far ibn Sulaymān al-'Abbāsī beat him when he was held by al-Manṣūr, and he came by him for him to take retaliation from him. [Mālik] said: "I seek refuge in Allah! By Allah! When the whip was lifted from my body I did not oppose him because of his kinship with the Messenger of Allah ﷺ." It was also said that when Mālik was beaten he was carried out unconscious and when he came to, he said to the people who came to him: "I call you to witness that I hold noth-

ing against my aggressor". The next day he said: "I feared I would die yesterday and meet the Prophet ﷺ ashamed that one of his household might enter Hellfire on account of me."

Some of the Qur'ānic verses indicating the Excellence of the Prophet's ﷺ Household and their Explanation

Ibn as-Sakkāk and other scholars have mentioned some of the evidences drawn from the Qur'ān and ḥadīth texts which regard Allah, exalted is He, has having conferred a greatness on the Prophet's household that cannot be fully described, understood, known or defined. It was something pre-existent in the All-Encompassing Knowledge of Allah for which it is impossible to give due thanks.

We will mention here some of the Qur'ānic verses and ḥadīth of the Prophet that indicate the excellence and merits [of the Prophet's household], that exhort us to love them and honour them and warn us against showing hatred and enmity towards them. We say:

1. Allah, exalted is He, has said: "Allah only desires to remove all impurity from you, People of the House,¹³ and

¹³ In the *Shifā'* it states: "When the verse 'Allah only desires to remove all impurity from you, People of the House, and to purify you completely' was revealed, 'Umar ibn Abī Salamah said: 'It was revealed in Umm Salamah's house. [The Prophet ﷺ summoned] Fāṭimah, Ḥasan and Ḥusayn and wrapped them

to purify you completely.”¹⁴ Regarding this noble verse, the scholars say that it is the source of their prophetic excellence as it draws attention to something unique about them by commencing with the particle “*innamā*—only” to denote Allah’s specific intention to remove any impurity from them—which [here means] sin (*ithm*) or doubt in what they ought to have belief in (*ash-shakk fīma al-īmān bihī*)—as well as to purify them of any blameworthy characteristics and states.¹⁵ The verse closes with a verbal noun (*maṣdar*) which is the word “*tathīran*”¹⁶ in order to emphasise their attainment of the highest degree of this purification and to remove the possibility of any shortcomings in it. The indefinite nature of the noun (*tanwīn*) suggests veneration, abundance and admiration, and that this act of purification is no ordinary one.

2. Allah, exalted is He, says: “Say: ‘I do not ask you for any wage for this (meaning: conveying the Message and in-

in a garment and ‘Alī ؑ was behind him. He then said: “O Allah! These are the people of my house so remove all impurity from them and thoroughly purify them!” See al-Qāḍī ‘Iyād, *ash-Shifā*, vol.2, p.407. For the narrations, see Aḥmad in the *Musnad*, 4/107, 6/292 and 403; aṭ-Ṭabarānī in his *al-Muʿjam al-kabīr*, vol.9, p.11 and Ibn Kathīr in *al-Bidāyah wa’n-nihāyah*, vol.8, p.35.

14 Sūrat al-Aḥzāb:33.

15 See Ibn Juzayy al-Kalbī, *at-Tashīl li-‘ulūm at-tanzīl*, vol.3, pp.298–299.

16 The effect of the verbal noun in conjunction with the verb “to purify” is literally “to purify you with a purification” but is rendered more correctly in the translation by the word “completely”.

structing others with the Guidance)”¹⁷ except for you to love the near of kin.”¹⁸

Ibn ‘Abbās said [the verse] means “except that you show love to my kinsfolk and bear me in mind when dealing with them”¹⁹ i.e. through maintaining a connection with them, making them happy and showing respect and reverence to them.

Others, including Ibn al-Mundhir, Ibn Abī Ḥātim and Ibn Marduwayh in their commentaries as well as Aḥmad, aṭ-Ṭabarānī in [*al-Muʿjam*] *al-Kabīr* and al-Ḥākim in *al-Mustadrak*, all relate from Ibn ‘Abbās that when this verse was revealed, they [the Companions] asked: ‘Messenger of Allah, who are your kinsfolk (*qarābatuka*) whom we have been ordered to love?’ [The Prophet ﷺ] replied: “‘Alī, Fāṭimah and their two sons” and in another wording, “their children”.²⁰

Abū ash-Shaykh and others narrated that ‘Alī ؑ said: “There is an *āyah* about us the family of Muḥammad: none but a believer shows love for us.”

3. Allah, exalted is He, says: “If anyone does a good action, We will increase the good of it for him.”²¹ It is narrated that al-Ḥasan ibn ‘Alī said: “‘Doing a good action’ means

17 Imam al-Kattānī’s parenthesis.

18 Sūrat ash-Shūrā:23.

19 Cf. aṭ-Ṭabarī, *al-Jāmi‘ al-bayān*, vol.25, pp.15–18.

20 See Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī*, vol.8, p.427; al-Haythamī, *Majma‘ az-zawā‘id*, vol.7, p.106 and Ibn Taymiyyah, *Minhaj as-Sunnah*, vol.7, p.95.

21 Sūrat ash-Shūrā: 23. See Ibn Juzayy al-Kalbī, *at-Tashīl*, vol.4, pp.381–382.

loving the Prophet's household." And ash-Sha'bī narrated that Ibn 'Abbās said: "the word '*al-ḥasanah*' means love for Muḥammad's family ۞."

4. Allah, exalted is He, says: "And stop them for they are to be questioned".²² Al-Wāḥidī says in his commentary: "it means [questioned regarding] the protection and support for 'Alī and the Prophet's household as was mentioned."

5. Allah, exalted is He, says: "Hold fast to the rope of Allah all together."²³ Ath-Tha'labī reports that al-Ja'far aṣ-Ṣādiq said: "We are the rope of Allah."

6. Allah, exalted is He, says: "Or do they in fact envy the people for the bounty Allah has granted them?"²⁴ It is reported that Muḥammad al-Bāqir said: "By Allah, the Prophet's household are the people."

7. Allah, exalted is He, says: "Peace be upon the family of Yasīn."²⁵ It has been reported from Ibn 'Abbās that what is meant is: 'Peace be upon the family of Muḥammad'. Al-Kalbī mentions the same.²⁶

8. Allah, exalted is He, says: "Allah is Ever-Forgiving, Ever-Thankful."²⁷ Al-Qurṭubī and others transmit a

²² Sūrat aṣ-Ṣaffāt 24

²³ Sūrat Āli 'Imrān:103.

²⁴ Sūrat an-Nisā':54.

²⁵ Sūrat aṣ-Ṣaffāt:130.

²⁶ In *at-Tashīl*, vol.4, pp.34-35.

²⁷ Sūrat ash-Shūrā: 23. This is the last part of the *āyah* that has been cited

statement from as-Suddī: "Oft-Forgiving of the sins of Muḥammad's household and Ever-Thankful for their good deeds."²⁸

9. Allah, exalted is He, says: "Those who perform good actions will receive better than them and will be safe that Day from terror. Those who perform bad actions will be flung head first into the Fire."²⁹ Some of the commentators say that the meaning of "a good deed" here is love of the Prophet's household and "an evil deed" is hatred for them.

One of them has said, based on this commentary: "Shall I inform you of a good along with which an act of disobedience does no harm?" Someone asked him: "What is it? May Allah have mercy on you." He replied: "Loving the Prophet's household." He asked again: "Shall I inform you of an evil along with which an act of obedience will not benefit?" He was asked, "What is it?" He replied, "Hating them."

several times already, and which is: "Say: 'I do not ask you for any wage for this — except for you to love your near of kin. If anyone does a good action, We will increase the good of it for him. Allah is Ever-Forgiving, Ever-Thankful.'"

²⁸ Al-Qurṭubī, *al-Jāmi' li-aḥkām al-Qur'ān*, vol.16, p.24.

²⁹ Sūrat an-Naml: 89-90.

Al-Arbaʿīn

On the Duty of Loving the Noble Family
of the Prophet Muḥammad ﷺ



Hadīth 1

Aḥmad reported in his *Musnad*, al-Ḥākim in *al-Kunā*, Abu Nuʿaym in *ad-Dalāʾil*,³⁰ Ibn ʿAsākir in his *Tārīkh* and aṭ-Ṭabarānī in [*al-Muʿjam*] *al-Awsaṭ*³¹ as well as others, [all] on the authority of ʿĀʾishah رضي الله عنها in *marfūʿ* form that [the Prophet صلى الله عليه وسلم said]:

قَالَ لِي جِبْرِيلُ قَلَّبْتُ الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا فَلَمْ أَجِدْ رَجُلًا
أَفْضَلَ مِنْ مُحَمَّدٍ وَقَلَّبْتُ الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا فَلَمْ أَجِدْ بَنِي
أَبِ أَفْضَلَ مِنْ بَنِي هَاشِمٍ

Jibrīl said to me, "I have turned the world upside down east and west but I have not found a man more excellent than Muḥammad and I have turned the world upside down east and west but I have not

³⁰ al-Bayhaqī's *Dalāʾil an-nubūwah*, p.176 from where the wording of the ḥadīth is taken.

³¹ See *al-Muʿjam al-awsaṭ*, vol.4, pp.373-374, no.6285.

found any descendants of an ancestor more excellent than Banū Hāshim.³²

Al-Munāwī³³ said: "Al-Hākīm said, 'He only went around the earth looking for pure, clear purified souls with excellent qualities of character. He didn't look at [their] actions for they were people of *jāhiliyyah* but he looked at their character. He found good amongst them, and among the real jewels found great disparity.' Note: Ibn 'Arabī said, 'One of the particular things about the Prophet ﷺ is that he was sent to a people who cared for nothing but showing hospitality to guests, slaughtering camels, perpetual wars and spilling blood, for which they praised themselves and were praised by others. But it is hidden from no-one that the Arabs were superior to the non-Arabs in their generosity, bravery and loyalty. There were brave and generous non-Arabs but they were few, and there were mean and cowardly Arabs too but they were few.' [In sum] the apparent meaning is that he ﷺ saw no-one more deserving of honour than the Prophet ﷺ and Banū Hāshim."

Al-Hāfiz Ibn Hajar [al-'Asqalānī] said: "The signs of authenticity are apparent in this text."³⁴

32 See as well, al-Haythamī's *Majma' az-zawā'id*, vol.8, p.220.

33 *Fayḍ al-Qadīr* (v4, 654)

34 Ibn Hajar al-'Asqalānī, *al-Amālī al-muṭallaqah*, p.72.

Hadīth 2

Muslim³⁵ and at-Tirmidhī³⁶ reported on the authority of Wāthilah ibn al-Asqa' ؓ in *marfū'* form that [the Prophet ﷺ said]:

إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ
وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

Allah chose Banū Kinānah³⁷ from the descendents of Ismā'īl, then chose Quraysh from Banū Kinānah, then chose Banū Hāshim from Quraysh and then chose me from among Banū Hāshim.

This ḥadīth has many different chains but I have brought them together.³⁸ In *Naẓm ad-Durar*, v10,14, al-Biqā'ī said: "The 'ulamā' say this is because good lineage means good character, good character means purity of heart, purity of heart allows one to grasp knowledge and sciences and with the comprehension of these, high degrees in the world and the next life are reached."

An-Nawawī³⁹ said: "Our companions have taken this as a proof

35 See Muslim, no.2276.

36 at-Tirmidhī, no.3606.

37 The Canaanites are Kan'an not Kinānah. The former are related to the Phoenicians. Kinānah are authentic Arabs descended from 'Adnān.

38 Cf. also Ibn 'Abd al-Barr, *al-Istī'āb*, vol.1, p.134 and al-'Irāqī's *Mahajjat al-qurb*, p.77.

39 *Sharḥ Ṣaḥīḥ Muslim*.

found any descendants of an ancestor more excellent than Banū Hāshim."³²

Al-Munāwī³³ said: "Al-Hākīm said, 'He only went around the earth looking for pure, clear purified souls with excellent qualities of character. He didn't look at [their] actions for they were people of *jāhiliyyah* but he looked at their character. He found good amongst them, and among the real jewels found great disparity.' Note: Ibn 'Arabī said, 'One of the particular things about the Prophet ﷺ is that he was sent to a people who cared for nothing but showing hospitality to guests, slaughtering camels, perpetual wars and spilling blood, for which they praised themselves and were praised by others. But it is hidden from no-one that the Arabs were superior to the non-Arabs in their generosity, bravery and loyalty. There were brave and generous non-Arabs but they were few, and there were mean and cowardly Arabs too but they were few.' [In sum] the apparent meaning is that he ﷺ saw no-one more deserving of honour than the Prophet ﷺ and Banū Hāshim."

Al-Hāfiz Ibn Hajar [al-'Asqalānī] said: "The signs of authenticity are apparent in this text."³⁴

³² See as well, al-Haythamī's *Majma' az-zawā'id*, vol.8, p.220.

³³ *Fayd al-Qadīr* (v4, 654)

³⁴ Ibn Hajar al-'Asqalānī, *al-Amālī al-muṭallaqah*, p.72.

Hadīth 2

Muslim³⁵ and at-Tirmidhī³⁶ reported on the authority of Wāthilah ibn al-Asqa' ؓ in *marfū'* form that [the Prophet ﷺ said]:

إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ
وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

Allah chose Banū Kinānah³⁷ from the descendents of Ismā'īl, then chose Quraysh from Banū Kinānah, then chose Banū Hāshim from Quraysh and then chose me from among Banū Hāshim.

This ḥadīth has many different chains but I have brought them together.³⁸ In *Naẓm ad-Durar*, v10,14, al-Biqā'ī said: "The 'ulamā' say this is because good lineage means good character, good character means purity of heart, purity of heart allows one to grasp knowledge and sciences and with the comprehension of these, high degrees in the world and the next life are reached."

An-Nawawī³⁹ said: "Our companions have taken this as a proof

³⁵ See Muslim, no.2276.

³⁶ at-Tirmidhī, no.3606.

³⁷ The Canaanites are Kan'an not Kinānah. The former are related to the Phoenicians. Kinānah are authentic Arabs descended from 'Adnān.

³⁸ Cf. also Ibn 'Abd al-Barr, *al-Istī'āb*, vol.1, p.134 and al-'Irāqī's *Mahajjat al-qurb*, p.77.

³⁹ *Sharḥ Ṣaḥīḥ Muslim*.

that other tribes are not equal to Quraysh, and that other tribes are not equal to Banū Hāshim except Banū Muṭṭalib, for they are actually one and the same as he (the Prophet ﷺ) made clear in the sound ḥadīth, and Allah knows best."

Hadīth 3

Al-Ḥākim⁴⁰ and Ibn 'Asākir both reported on the authority of Jābir ibn 'Abdullāh in *marfū'* form that [he heard the Prophet ﷺ say]:

إِنَّ لِكُلِّ بَنِي أَبِي عَصْبَةٍ يَتَّمُونَ إِلَيْهَا إِلَّا وَلَدَ فَاطِمَةَ فَأَنَا وَلِيُّهُمْ
وَأَنَا عَصَبَتُهُمْ وَهُمْ عِترتي، خَلِقُوا مِن طِيبَتِي، وَبَلَّ لِلْمُكْذِبِينَ
بِفَضْلِهِمْ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ

Indeed, every descendant of a father has a group of paternal male relatives they depend upon except the children of Fāṭimah. I am their protector and helper and they are my close relatives (*'itrah*).⁴²

⁴⁰ *al-Mustadrak 'ala aṣ-Ṣaḥīḥayn*, vol.3, p., no.4770.

⁴¹ The original text "*inna li kulli nabiyyin—Every prophet*" was seriously problematic, since: 1. It is contradicted by the narration to be found in al-Ḥākim's *Mustadrak*, and it doesn't make sense, as it says "Every prophet . . . except for Fāṭimah's two sons". As-Suyūṭī said in *Jam' al-jawāmi'* that Ibn 'Asākir narrated it from al-Ḥākim and then on from Jābir, therefore the text of the copy we have is wrong, and is almost certainly a copyist's error. The text of the ḥadīth as we have given it is from as-Suyūṭī.

⁴² The word *'itrah* can take several meanings such as: 1. A child from a

They were created from the same clay I was. So woe onto those who deny their excellence! Whoever loves them, Allah will love him and whoever shows hatred towards them Allah will hate him."⁴³

Al-Ḥākim has:

لِكُلِّ بَنِي أُمِّ عَصْبَةٍ يَتَّمُونَ إِلَيْهِمْ إِلَّا ابْنِي فَاطِمَةَ فَأَنَا وَلِيُّهُمَا
وَعَصَبَتُهُمَا

All sons of a mother have a group of paternal male relatives on whom they depend, except for the two sons of Fāṭimah, for I am their guardian friend and [stand in place of] their paternal male relatives.

Al-Ḥākim grades the ḥadīth as *ṣaḥīḥ*.

man's lineage; 2. One's close relatives; 3. The tribe of al-Muṭṭalib; 4. Quraysh; 5. The family of the Prophet ﷺ; 6. The progeny of the Prophet ﷺ (*dhurriyatuh*); 7. Those to whom *Zakāt* is not permitted; 8. A band or group of people (*raḥṭ*) and 9. One's offspring and descendants (*nasl*). See 'Alī al-Qārī, *Mirqāt al-maṣāṭih*, vol.5, pp.149 and 600. cf. *Mir'āt al-maṣāṭih*, vol.1, pp.445-446 of al-Mubārakfūrī, both commentaries of at-Tabrīzī's *Mishkāt al-maṣāḥib*.

⁴³ The statement "Whoever loves them, Allah will love him and whoever shows hatred towards them Allah will hate him" is found regarding the Anṣār and the Companions of the Prophet more famously. See for example al-Bukhārī, no.3783; Muslim, no.75; Aḥmad, *Musnad*, 4/293; at-Tirmidhī, no.3862; al-Bayhaqī, *Shu'ab al-īmān*, vol.2, p.657; al-'Irāqī in *Mahajjat al-qurb*, pp.251 and 254; Ibn 'Asākir, *Muḥjam ash-shuyūkh*, vol.1, p.75 and al-Haythamī, *Majma' az-zawā'id*, vol.10, p.42.

Hadīth 4

Abu Nu'aym reported in *al-Hilyat* [*al-Awliyā'*]⁴⁴ and ar-Rāfi'ī on the authority of Ibn 'Abbās ؓ in *marfū'* form that [the Prophet ﷺ said]:

مَنْ سَرَّهُ أَنْ يَخِيَّ حَيَاتِي وَيَمُوتَ مَمَاتِي وَيَسْكُنَ جَنَّةَ عَدْنِي
غَرَسَهَا رَبِّي فَلْيُؤَالِ عَلِيًّا مِنْ بَعْدِي، وَلْيُؤَالِ وَلِيَّهُ وَلْيَقْتَدِ بِأَهْلِ بَيْتِي
مِنْ بَعْدِي فَإِنَّهُمْ عِزَّتِي خُلُقُوا مِنْ طِينَتِي وَرَزَقُوا فَهْمِي وَعِلْمِي،
فَوَيْلٌ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي، الْقَاطِعِينَ فِيهِمْ صِلَاتِي، لَا
أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

Whoever would be pleased to live my life, die my death and dwell in the Garden of Eden prepared by my Lord, must support 'Alī after me and support those who support him and follow my household after me.⁴⁵ They are my close relatives (*'itrah*) created from the very clay I was, inheriting my

⁴⁴ *Hilyat al-awliyā'*, vol.1, p.128.

⁴⁵ The meaning up to here is further confirmed in narrations elsewhere. See for example, Bukhārī, *Tārīkh al-kabīr*, vol.1, pp.193 and 375; Tirmidhī, no.3713 (cf. with Ibn al-'Arabī's *Arīdat al-aḥwadhī*, vol.7, p.159); an-Nasā'ī, *Khaṣā'is 'Alī ibn Abī Ṭālib*, no.77; Aḥmad, *Musnad*, 4/370; al-Ḥākim, *al-Mustadrak*, vol.3, pp.109-110; Ibn Abī 'Āsim, *Kitāb as-sunnah*, no.1367-1368; al-Bazzār, *al-Baḥr az-zukhar*, vol.2, p.133; al-Ṭabarānī, *al-Mu'jam al-awsat*, no.4968; al-Khatīb, *Tārīkh Baghdād*, vol.3, p.94, vol.8, p.284; an-Nawawī, *al-Manthurat*, p.289; Abū Nu'aym, *Hilyat al-Awliyā'*, vol.4, p.26 as well as vol.5, p.399 and finally cf. al-Haythamī, *Majma' az-zawā'id*, vol.9, p.104.

understanding and knowledge. So woe onto those of my *ummah* who deny their excellence and who sever links with me by them! Allah will not grant them my intercession."

Abū Nu'aym said: Those who realise the rank of the *'itrah* as guardian friends are dry-lipped people⁴⁶, who spread out their foreheads [in prostration on the earth], who are humble in their transient selves, separating themselves from the transgressors that prefer the world. They are the ones who have left all comforts, abstaining from sensual pleasures and different kinds of food and drink, treading the path of the messengers, the *awliyā'* from the utterly true ones (*ṣiddiqīn*). They have shunned the transient and ephemeral and set their hearts on the increasing and the everlasting in the neighbourhood of the Outstandingly Generous Bestower of Blessings, the Master of powers and gifts.

Hadīth 5

Al-Bāwardī, Ibn 'Adī⁴⁷ and al-Bayhaqī—in *ash-Shu'ab*⁴⁸—report on the authority of 'Alī ؓ in *marfū'* form that [the Prophet remarked]:

⁴⁶ The description emphasises their *zuhd*.

⁴⁷ In *al-Kāmil fi 'd-du'afā'*, 4:155. See also adh-Dhahabī, *Mizān al-i'tidāl*, vol.2, p.100 and Ibn al-Qaysarānī, *Dhākhīrat al-huffāz*, vol.4, p.2405.

⁴⁸ Al-Bayhaqī, *Shu'ab al-īmān*, vol.2, p.232, no.1614.

Hadīth 4

Abu Nu'aym reported in *al-Hilyat* [*al-Awliyā'*]⁴⁴ and *ar-Rāfi'* on the authority of Ibn 'Abbās ؓ in *marfū'* form that [the Prophet ﷺ said]:

مَنْ سَرَّهُ أَنْ يَخِيَّ حَيَاتِي وَيَمُوتَ مَمَاتِي وَيَسْكُنَ جَنَّةَ عَدْنِي
غَرَسَهَا رَبِّي فَلْيُؤَالَ عَلِيًّا مِنْ بَعْدِي، وَلْيُؤَالَ وَلِيَّهُ وَلْيَقْتَدِ بِأَهْلِ بَيْتِي
مِنْ بَعْدِي فَإِنَّهُمْ عِزَّتِي خُلُقُوا مِنْ طِينَتِي وَرَزَقُوا فَهْمِي وَعِلْمِي،
فَوَيْلٌ لِلْمُكَذِّبِينَ بِفَضْلِهِمْ مِنْ أُمَّتِي، الْقَاطِعِينَ فِيهِمْ صِلَتِي، لَا
أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

Whoever would be pleased to live my life, die my death and dwell in the Garden of Eden prepared by my Lord, must support 'Alī after me and support those who support him and follow my household after me.⁴⁵ They are my close relatives (*'itrah*) created from the very clay I was, inheriting my

⁴⁴ *Hilyat al-awliyā'*, vol.1, p.128.

⁴⁵ The meaning up to here is further confirmed in narrations elsewhere. See for example, Bukhārī, *Tārīkh al-kabīr*, vol.1, pp.193 and 375; Tirmidhī, no.3713 (cf. with Ibn al-'Arabī's *Arīdat al-aḥwadhī*, vol.7, p.159); an-Nasā'ī, *Khaṣā'is 'Alī ibn Abī Ṭālib*, no.77; Aḥmad, *Musnad*, 4/370; al-Hākim, *al-Mustadrak*, vol.3, pp.109-110; Ibn Abī 'Āṣim, *Kitāb as-sunnah*, no.1367-1368; al-Bazzār, *al-Baḥr az-zukhar*, vol.2, p.133; al-Ṭabarānī, *al-Mu'jam al-awsaṭ*, no.4968; al-Khatīb, *Tārīkh Baghdād*, vol.3, p.94, vol.8, p.284; an-Nawawī, *al-Manthurat*, p.289; Abū Nu'aym, *Hilyat al-Awliyā'*, vol.4, p.26 as well as vol.5, p.399 and finally cf. al-Haythamī, *Majma' az-zawā'id*, vol.9, p.104.

understanding and knowledge. So woe onto those of my *ummah* who deny their excellence and who sever links with me by them! Allah will not grant them my intercession."

Abū Nu'aym said: Those who realise the rank of the *'itrah* as guardian friends are dry-lipped people⁴⁶, who spread out their foreheads [in prostration on the earth], who are humble in their transient selves, separating themselves from the transgressors that prefer the world. They are the ones who have left all comforts, abstaining from sensual pleasures and different kinds of food and drink, treading the path of the messengers, the *awliyā'* from the utterly true ones (*ṣiddīqīn*). They have shunned the transient and ephemeral and set their hearts on the increasing and the everlasting in the neighbourhood of the Outstandingly Generous Bestower of Blessings, the Master of powers and gifts.

Hadīth 5

Al-Bāwardī, Ibn 'Adī⁴⁷ and al-Bayhaqī—in *ash-Shu'ab*⁴⁸—report on the authority of 'Alī ؓ in *marfū'* form that [the Prophet remarked]:

⁴⁶ The description emphasises their *zuhd*.

⁴⁷ In *al-Kāmil fi 'd-du'afā'*, 4:155. See also adh-Dhahabī, *Mizān al-ī'tidāl*, vol.2, p.100 and Ibn al-Qaysarānī, *Dhākhirat al-ḥuffāz*, vol.4, p.2405.

⁴⁸ Al-Bayhaqī, *Shu'ab al-īmān*, vol.2, p.232, no.1614.

مَنْ لَمْ يَعْرِفْ حَقَّ عِثْرَتِي وَالْأَنْصَارِ وَالْعَرَبِ فَهُوَ لِإِخْدَى ثَلَاثٍ:
إِمَّا مُنَافِقٌ، وَإِمَّا لِرِزْيَةٍ وَإِمَّا أَمْرٌ حَمَلَتْهُ أُمُّهُ لِغَيْرِ طَهْرٍ

Whoever does not recognise the worth of my close relatives (*'itrah*), the Anṣār and the Arabs, then he is [ascribed] to one of three: either he is a hypocrite, or [is ascribed] to an act of adultery or he is a man whose mother bore him not being free from menstrual discharge.

Al-Bayhaqī: "The ḥadīth on the superiority of the Arabs and then the superiority of the Quraysh are many and all their meanings cannot be dealt with here. What some of people say about non-Arabs being superior to Arabs is contrary to the position accepted in the early days of the Ummah. Most of the ḥadīth that have been related on this are false (*bāṭil*), and it is not appropriate that the people of knowledge concern themselves with their madhhab (of the people of these ḥadīth) and with what is related about it, after Allah raised the best of His messengers from among the Arabs, and sent down his last book in the language of the Arabs, so it became an obligation on people to learn Arabic in order to understand it, even if that is only a communal obligation, in order to grasp directly from Allah His commands and prohibitions, His promises and threats and to understand from the Prophet ﷺ its explanation and how it is conveyed."

Hadīth 6

Ad-Daylamī has reported in the *Musnad al-Firdaws*⁴⁹ on the authority of Abū Sa'īd [al-Khudrī] ﷺ in *marfū'* form that [the Prophet ﷺ said]:

أَهْلُ بَيْتِي وَالْأَنْصَارُ كِرْشِي وَ عَيْبَتِي فَأَقْبِلُوا مِنْ مُحْسِنِهِمْ وَ
تَجَاوَزُوا عَنْ مُسِيئِهِمْ

My household and the Anṣār are my intimates (*kirshī*)⁵⁰ and the repository of my secrets (*'aybatī*).⁵¹ So accept from the one of them who does good and pass over [the wrongdoing of] the one who does bad."⁵²

Al-Mubārakpūrī⁵³ said, "Though the pronoun in the second part ('so accept from them') could refer to the last one mentioned (the

49 *Musnad al-Firdaws*, vol.1, p.493, no.1650.

50 See az-Zabīdī, *Tāj al-'Arūs*, vol.17, p.352.

51 See az-Zabīdī, *Tāj al-'Arūs*, vol.3, p.449.

52 With a narration containing this wording, see al-'Irāqī in *Mahajjat al-qurb*, p.269 with a *ḥaṣan isnād*. See also Abū Ya'la, *Musnad*, vol.2, p.509, no.1358. Cf. also at-Tirmidhī, no.3904 which has:

أَلَا إِنَّ عَيْبَتِي الَّتِي أَوِي إِلَيْهَا أَهْلُ بَيْتِي، وَإِنْ كِرْشِي الْأَنْصَارُ، فَاعْفُوا عَنْ مُسِيئِهِمْ، وَأَقْبِلُوا مِنْ مُحْسِنِهِمْ...
My household are the repository of my secrets in whom I seek shelter and the Anṣār are my intimates, so pardon [the wrongdoing of] the one who does wrong of them and accept from the good-doer of them."

53 in *Tuhfat al-aḥwadhī* v12, p 410 in commentary on at-Tirmidhī.

مَنْ لَمْ يَعْرِفْ حَقَّ عِزَّتِي وَالْأَنْصَارِ وَالْعَرَبِ فَهُوَ لِإِخْدَى ثَلَاثٍ:

إِمَّا مُنَافِقٌ، وَإِمَّا لَزْنِيَّةٌ وَإِمَّا امْرُؤٌ حَمَلَتْهُ أُمُّهُ لِغَيْرِ طَهْرٍ

Whoever does not recognise the worth of my close relatives (*'itrah*), the Anṣār and the Arabs, then he is [ascribed] to one of three: either he is a hypocrite, or [is ascribed] to an act of adultery or he is a man whose mother bore him not being free from menstrual discharge.

Al-Bayhaqī: "The ḥadīth on the superiority of the Arabs and then the superiority of the Quraysh are many and all their meanings cannot be dealt with here. What some of people say about non-Arabs being superior to Arabs is contrary to the position accepted in the early days of the Ummah. Most of the ḥadīth that have been related on this are false (*bāṭil*), and it is not appropriate that the people of knowledge concern themselves with their madhhab (of the people of these ḥadīth) and with what is related about it, after Allah raised the best of His messengers from among the Arabs, and sent down his last book in the language of the Arabs, so it became an obligation on people to learn Arabic in order to understand it, even if that is only a communal obligation, in order to grasp directly from Allah His commands and prohibitions, His promises and threats and to understand from the Prophet ﷺ its explanation and how it is conveyed."

Hadīth 6

Ad-Daylamī has reported in the *Musnad al-Firdaws*⁴⁹ on the authority of Abū Sa'īd [al-Khudrī] ﷺ in *marfū'* form that [the Prophet ﷺ said]:

أَهْلُ بَيْتِي وَالْأَنْصَارُ كِرْشِي وَ عَيْبَتِي فَأَقْبِلُوا مِنْ مُحْسِنِهِمْ وَ تَجَاوَزُوا عَنْ مُسِيئِهِمْ

My household and the Anṣār are my intimates (*kirshī*)⁵⁰ and the repository of my secrets (*'aybatī*).⁵¹ So accept from the one of them who does good and pass over [the wrongdoing of] the one who does bad."⁵²

Al-Mubārakpūrī⁵³ said, "Though the pronoun in the second part ('so accept from them') could refer to the last one mentioned (the

49 *Musnad al-Firdaws*, vol.1, p.493, no.1650.

50 See az-Zabīdī, *Tāj al-'Arūs*, vol.17, p.352.

51 See az-Zabīdī, *Tāj al-'Arūs*, vol.3, p.449.

52 With a narration containing this wording, see al-'Irāqī in *Mahajjat al-qurb*, p.269 with a *ḥaṣan isnād*. See also Abū Ya'la, *Musnad*, vol.2, p.509, no.1358. Cf. also at-Tirmidhī, no.3904 which has:

...إِلَّا إِنْ عَيْبَتِي الَّتِي أَوْيَ إِلَيْهَا أَهْلُ بَيْتِي، وَإِنْ كِرْشِي الْأَنْصَارِ، فَاغْفِرُوا عَنْ مُسِيئِهِمْ، وَاقْبَلُوا مِنْ مُحْسِنِهِمْ.

My household are the repository of my secrets in whom I seek shelter and the Anṣār are my intimates, so pardon [the wrongdoing of] the one who does wrong of them and accept from the good-doer of them."

53 in *Tuhfat al-aḥwadhī* v12, p 410 in commentary on at-Tirmidhī.

Anṣār), a likelier explanation is that it refers to the two different kinds of people: *Ahl al-Bayt* and the *Anṣār*."

Hadīth 7

Abū Ya'la⁵⁴ has reported with a *ḥaṣan isnād* on the authority of Salamah ibn al-Akwa' in *marfū'* form that [the Prophet ﷺ said]:

النُّجُومُ أَمَانٌ لِأَهْلِ السَّمَاءِ وَأَهْلُ بَيْتِي أَمَانٌ لِأُمَّتِي

The stars are a cause of security for the sky's inhabitants and my household are a cause of security for my *ummah*.⁵⁵

It is related that Sufyān ibn 'Uyaynah would express congratulations when given the good news of the birth of a child to *Ahl al-Bayt* and would sit to express his condolences when told of the death of someone from *Ahl al-Bayt*. When asked about this he said "One safety (*amān*) goes and another arrives, they are the safety of the people of the earth from the Fire", then related this ḥadīth from 'Amr ibn Dīnar, from Ibn 'Abbās from the Prophet ﷺ (*Durr an-nathr* v.1, p.403).

⁵⁴ See his *Musnad*, 6.220, no.7239

⁵⁵ See Ibn Hajar al-'Asqalānī, *al-Maṭālib al-'ālīyyah*, vol.5, p.83; Ibn al-Qaysarānī, *Dhākhīrat al-ḥuffāz*, no.433 as well as his *Ma'rifat at-tadhkirah*, p.268; as-Sa'dī, *Nawāfiḥ al-'itrah*, p.423 and cf. Ibn Hibbān, *Kutāb al-majrūḥīn*, vol.2, p.243.

Hadīth 8

Aṭ-Ṭabarānī mentions in *al-Awsaṭ*⁵⁶ on the authority of Abū Sa'īd al-Khudrī in *marfū'* form that [the Prophet ﷺ said]:

إِنَّمَا أَهْلُ بَيْتِي كَمَثَلِ سَفِينَةِ نُوحٍ: مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ. وَإِنَّمَا مِثْلُ أَهْلِ بَيْتِي فِيكُمْ مِثْلُ بَابِ حِطَّةِ بَنِي إِسْرَائِيلَ

The like of my household is that of Noah's Ark; whoever boarded it was saved and whoever stayed behind drowned. The likeness of my household amongst you is that of the door of *Ḥiṭṭah*⁵⁷ opened to Banū Isrā'īl [which whoever entered was forgiven].⁵⁸

Al-Ājurī said in *ash-Sharī'ah* 4,393, "If one were to say that he loves

⁵⁶ *al-Muḥjam al-Awsaṭ*, vol.4, p.246, no.5870 and *al-Muḥjam aṣ-ṣaghīr*, vol.2, p.22.

⁵⁷ Ibn Juzayy al-Kalbī, may Allah be merciful to him, said in *Kutāb at-tashīl li 'ulūm at-tanzīl* in commentary on Surat al-Baqarah 2:58 "Enter the gate prostrating and say, 'Relieve us of our burdens!'" in which *ḥiṭṭah* is translated as "Relieve us of our burdens!": "Relieve us of our wrong actions" but some have said that it is a Hebrew word that means, "There is no god but Allah."

⁵⁸ That which is enclosed in square brackets is taken from the ḥadīth in aṭ-Ṭabarānī's *al-Muḥjam al-Awsaṭ*, vol.4, p.246, no.5870. It was also related by al-Bazzār in *al-Baḥr az-Zukhār*, vol.9, p.343 and vol.11, p.329; Abū Nu'aym, *Ḥilyat al-Awliyā'*, vol.1, p.128 and vol.4, p.339; Ibn Kathīr, *Tafsīr al-Qur'ān*, vol.7, p.191; al-Haythamī in *Majma' az-zawā'id*, vol.9, p.171 as well as his *aṣ-Ṣawā'iq al-muḥriqah*, p.140; as-Suyūṭī in *ad-Durr al-manthūr*, vol.1, pp.71-72 and as-Sakhawī, *al-Buldāniyyāt*, p.186. Cf. Ibn 'Adī in *al-Kāmil fi ḍ-Ḍu'afā'*, vol.3, p.137; Ibn al-Qaysarānī, *Dhākhīrat al-ḥuffāz*, vol.2, pp.962 and 1001 and adh-Dhahabī, *Mīzān al-i'tidāl*, vol.1, p.482.

Abū Bakr ؓ, 'Umar ؓ and 'Uthmān ؓ and he does not love 'Alī ibn Abī Ṭālib ؓ nor al-Ḥasan ؓ and al-Ḥusayn ؓ and is displeased with 'Alī's caliphate, would his love for Abū Bakr, 'Umar and 'Uthmān benefit him? No, this is the attribute of the hypocrite, not of the believer . . . whoever does not love them, then Abū Bakr, 'Umar and 'Uthmān are free of them. Similarly if someone claims to love Ahl al-Bayt and is not content with the caliphates of Abū Bakr, 'Umar and 'Uthmān and does not love them, declaring himself free of them and cursing them, then we take Allah as a witness in certainty that 'Alī, al-Ḥasan and al-Ḥusayn are free of such a person and that person's love of Ahl al-Bayt will not benefit him until he loves Abū Bakr, 'Umar and 'Uthmān."

Hadīth 9

Aṭ-Ṭabarānī mentions in [*al-Mu'jam*] *al-Kabīr* on the authority of Umm Hānī' in *marfū'* form that [the Prophet ؓ said]:

مَا بَالُ أَقْوَامٍ يَزْعُمُونَ أَنَّ شَفَاعَتِي لَا تَنَالُ أَهْلَ بَيْتِي، وَإِنَّ شَفَاعَتِي
تَنَالُ حَاءَ وَحَكَمَ

What is it with people who think that my intercession will not be granted to my household?⁵⁹ Truly

59 With the meaning up to here, see Ibn 'Adī, *al-Kāmil fī 'd-Du'afā'*, vol.5, p.295; Ibn al-Qaysarānī, *Dhākhirat al-huffāz*, vol.3, p.1823 and al-Haythamī in *Majma' az-zawā'id*, vol.8, p.210 within a longer narration.

my intercession will even comprehend Ḥā' and Ḥakam" which are two tribes from Yemen.⁶⁰

Aṭ-Ṭabarānī cites this ḥadīth in his chapter on the qualities of Umm Hānī' ؓ [bint Abī Ṭālib]. He reports that Umm Hānī' went out with her charms on display so her earrings were showing and 'Umar ibn al-Khaṭṭāb said, "Do that then! Muḥammad will not benefit you at all!" She went to the Prophet ؓ and told him of this and he responded with the above statement. (See aṭ-Ṭabarānī and *Majma' az-zawā'id* 9, 257)

Hadīth 10

At-Tirmidhī⁶¹ has reported a ḥadīth saying it is *ḥaṣan gharīb* and al-Ḥākim in *al-Mustadrak*⁶² on the authority of Zayd ibn Arqam ؓ in *marfū'* form that [the Prophet ؓ said]:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي: أَحَدُهُمَا أَعْظَمُ

60 See al-Haythamī in *Majma' az-zawā'id*, vol.9, p.260 from 'Abd ar-Raḥmān ibn Abī Rāfi'.

61 See Tirmidhī, no.3786-3788; an-Nasā'ī, *Khaṣā'is 'Alī*, no.79; Ibn al-Athīr, *Jāmi' al-Uṣūl*, vol.1, p.277 and Ibn Kathīr *al-Bidāya wa an-Nihāya*, vol.5, p.209 as well as his *Tafsīr al-Qur'ān al-Azīm*, vol.6, p.199.

62 With the wording:

إِنِّي تَارِكٌ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا إِنْ اتَّبَعْتُمُوهُمَا وَمَا كِتَابُ اللَّهِ وَأَهْلُ بَيْتِي عِزَّتِي . . .

I am leaving you with two things which if you follow and adhere to, you will never be lead astray. They are the Book of Allah and my household, my close relatives (*'ūrah*). . ." al-Ḥākim, *al-Mustadrak*, vol.3, p.109, no.4577.

مِنَ الْآخِرِ: كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ،
وَعِزَّتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوا
كَيْفَ تَخْلُقُونِي فِيهِمَا

I am leaving you something. If you hold onto tightly to it after me, you will never be led astray. One is greater than the other: The Book of Allah, which is a rope extended from the heavens to the earth, and my household who are my *'itrah*. They will not be separated until they come to me at the Basin (*Hawḍ*). So watch how you succeed me with respect to them.⁶³

An-Nisaburī says in his *tafsīr*, "Though the Prophet ﷺ has passed away the light of his secret (*sirr*) remains amongst the believers, in the sense that his close relatives (*'itrah*) and the *'ulamā'*⁶⁴ take his place."

Al-Alūsī⁶⁵ says, "Taking the word *'itrah* to mean the *'ulamā'* of the *ummah* is a better way of understanding it than to confine it to the *'ulamā'* of *Ahl al-Bayt* (as some *shī'ah* scholars did), though '*'ulamā'* of

63 Also narrated by Zayd ibn Arqam, Zayd ibn Thābit and others. See as well Ibn Abī 'Āsim, *Kiṭāb as-Sunnah*, no.1365; Ibn Ḥazm, *Uṣūl al-Aḥkām*, vol.2, p.277; Ibn al-Qaysarani, *Dhākhīrat al-ḥuffāz*, vol.2, p.1009; al-Haythamī in *Majma' az-zawā'id*, vol.9, pp.165-166; at-Tabrizī, *Mishkāt al-maṣābiḥ*, no.6101 and Ibn 'Adī, *al-Kāmil fi 'd-du'afā'*, vol.7, p.203.

64 c.f. the famous ḥadīth "the *'ulamā'* are the inheritors of the prophets".

65 16,399.

Ahl al-Bayt is the the primary understanding because the Book was revealed in their house."

Hadīth 11

Al-Bazzār has related on the authority of 'Alī ʿ in *marfū'* form that [the Prophet ﷺ said]:

إِنِّي مَقْبُوضٌ وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ: كِتَابَ اللَّهِ وَأَهْلَ بَيْتِي
وَإِنَّكُمْ لَنْ تَضِلُّوا بَعْدَهُمَا

I will be taken (*maqbūḍ*), and I have left you with two weighty things: The Book of Allah and my household. You will never go astray after them.⁶⁶

'Alā ad-Dīn al-Muttaqī al-Hindī⁶⁷ said, "He ﷺ called them weighty (*thaqīl*, literally 'heavy') because taking them on and acting by them are important. He called them the two weighty things out of veneration for their status and emphasising their importance."

Hadīth 12

Aḥmad⁶⁸ and Abu Ya'la⁶⁹ have reported on the authority

66 With this wording, see al-Haythamī in *Majma' az-zawā'id*, vol.9, p.166.

67 In *Kanz al-'ummāl* v.5, p. 290.

68 *Musnad*, 1/118.

69 See his *Musnad*, vol.1, p.440, no.1017.

of Abū Sa'īd al-Khudrī ؓ in *marfū'* form that [the Prophet ﷺ said]:

إِنِّي أُوشِكُ أَنْ أُدْعَى فَأَجِيبَ، وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابُ
اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي، إِنَّ
اللطيفَ الخبيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ،
فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

I am about to be called and will answer. I have left you with two weighty things: The Book of Allah which is a rope extended from Heaven to Earth and my household who are my *'itrah*. The All-Subtle and All-Aware has informed me that they will not be separated until they arrive to me at the Basin (*Hawḍ*). So take heed of how you succeed me in respect to them.⁷⁰

Ibn 'Ajībah said, in his *tafsīr* of Qur'ān, *al-Baḥr al-madīd*, "Love of the Prophet ﷺ is one of the pillars of Islam, one of its contracts; *īmān* is not complete without it and this is the same for love of *Ahl al-Bayt* . . . look at how he has connected the Qur'ān and the *Ahl al-Bayt* as means of avoiding misguidance."

⁷⁰ See Muslim, no.5920–5923; at-Ṭaḥāwī, *Sharḥ Mushkil al-āthār*, vol.5, p.18 and at-Tirmidhī, no.3788 and cf. adh-Dhahabī, *Talkhīṣ al-ʿilal al-mutanahiyah*, p.91.

Ḥadīth 13

At-Tirmidhī reported [a ḥadīth],⁷¹ saying it is *ḥaṣan gharīb*, as well as at-Ṭabarānī in [*al-Muʿjam*] *al-Kabīr*⁷² on the authority of Jābir ibn 'Abdullāh ؓ in *marfū'* form that [the Prophet ﷺ said]:

أَيُّهَا النَّاسُ قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابُ اللَّهِ
وَأَهْلُ بَيْتِي

People! I have left among you that which if you take hold of, you will never go astray: the Book of Allah and my household.⁷³

Ḥadīth 14

Aḥmad,⁷⁴ Muslim,⁷⁵ at-Tirmidhī and an-Nasā'ī have reported on the authority of Zayd ibn Arqam ؓ in *marfū'* form that [the Prophet ﷺ said]:

أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

⁷¹ at-Tirmidhī, no.3874.

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابُ اللَّهِ وَعِترَتِي أَهْلُ بَيْتِي

⁷² at-Ṭabarānī, *al-Muʿjam al-kabīr*, no.2680.

⁷³ See the ḥadīth references for ḥadīth no.10–12 above.

⁷⁴ *Musnad*, 3/14, 27, 17, 26 and 49 and 4/366–367 and 371.

⁷⁵ Muslim, no.2408.

of Abū Sa'īd al-Khudrī ؓ in *marfū'* form that [the Prophet ﷺ said]:

إِنِّي أُوشِكُ أَنْ أُدْعَى فَأَجِيبَ، وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: كِتَابُ
اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترَتِي أَهْلُ بَيْتِي، إِنَّ
اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ،
فَانْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا

I am about to be called and will answer. I have left you with two weighty things: The Book of Allah which is a rope extended from Heaven to Earth and my household who are my *'itrah*. The All-Subtle and All-Aware has informed me that they will not be separated until they arrive to me at the Basin (*Hawḍ*). So take heed of how you succeed me in respect to them.⁷⁰

Ibn 'Ajībah said, in his *tafsīr* of Qur'ān, *al-Baḥr al-madīd*, "Love of the Prophet ﷺ is one of the pillars of Islam, one of its contracts; *īmān* is not complete without it and this is the same for love of *Ahl al-Bayt* . . . look at how he has connected the Qur'ān and the *Ahl al-Bayt* as means of avoiding misguidance."

⁷⁰ See Muslim, no. 5920–5923; at-Ṭaḥāwī, *Sharḥ Mushkil al-āthār*, vol. 5, p. 18 and at-Tirmidhī, no. 3788 and cf. adh-Dhahabī, *Talkhīṣ al-ʿilal al-mutanahiyah*, p. 91.

Hadīth 13

At-Tirmidhī reported [a ḥadīth],⁷¹ saying it is *ḥaṣan gharīb*, as well as at-Ṭabarānī in [*al-Mu'jam*] *al-Kabīr*⁷² on the authority of Jābir ibn 'Abdullāh ؓ in *marfū'* form that [the Prophet ﷺ said]:

أَيُّهَا النَّاسُ قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابُ اللَّهِ
وَأَهْلُ بَيْتِي

People! I have left among you that which if you take hold of, you will never go astray: the Book of Allah and my household.⁷³

Hadīth 14

Aḥmad,⁷⁴ Muslim,⁷⁵ at-Tirmidhī and an-Nasā'ī have reported on the authority of Zayd ibn Arqam ؓ in *marfū'* form that [the Prophet ﷺ said]:

أَذْكُرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي

⁷¹ at-Tirmidhī, no. 3874.

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا: كِتَابُ اللَّهِ وَعِترَتِي أَهْلُ بَيْتِي

⁷² at-Ṭabarānī, *al-Mu'jam al-kabīr*, no. 2680.

⁷³ See the ḥadīth references for ḥadīth no. 10–12 above.

⁷⁴ *Musnad*, 3/14, 27, 17, 26 and 49 and 4/366–367 and 371.

⁷⁵ Muslim, no. 2408.

I remind you of Allah with respect to my Household.⁷⁶

Aṭ-Ṭibī said: "[This means] 'I warn you of Allah with respect to their business' (i.e. beware of the anger of Allah if you mistreat them), and the reminder is in the sense of a rule."

In the *Sharḥ* by Imām an-Nawawī on *Ṣaḥīḥ Muslim* there is that: Ḥuṣayn ibn Saburah and 'Amr ibn Muslim sat with Zayd ibn Arqam. After Zayd narrated the ḥadīth (of which this is only part) Ḥuṣayn asked him, "And who are the people of his house Zayd? Are his wives not of his house?" Zayd responded, "His wives are of his house but the people of his house are those who are forbidden *ṣadaqah* after him." Ḥuṣayn said "and who are they?" Zayd said, "They are the family (descendants) of 'Alī, the house of 'Aqīl, and the family of Ja'far." An-Nawawī said, "The meaning of *ṣadaqah* is *zakāh*. And this is *ḥarām* according to us (the school of ash-Shāfi'ī) for the houses of Muṭṭalib and Hāshim⁷⁷. Mālik said Banū Hāshim. It has also been said Banu Quṣayy. It has also been said all of Quraysh."⁷⁸

76 See also aṭ-Ṭahāwī, *Mushkil al-Āthār*, vol.2, p.307 and vol.4, p.368; Ibn Abī 'Aṣīm in *Kūtab as-Sunnah*, no.1550-1555; aṭ-Ṭabarānī, *al-Mu'jam al-kabīr*, no.2678-2679, 4969-4971, 4980-4982, 5026 and 5040; al-Hākim, *al-Mustadrak*, vol.3, pp.93, 109, 148 and 533; al-Khaṭīb al-Baghdādī, *al-Faḥḥ wa'l-mutaṣaqqūh*, vol.1, p.56; Ibn al-'Arabī, *Āridat al-aḥwadhī*, vol.7, p.159 and al-Haythamī, *Majma' az-zawā'id*, vol.1, p.170.

77 Hāshim are descendants of Muṭṭalib. Both are part of the wider tribe of Quraysh.

78 See also *Tafsīr ibn Kathīr* 6, 415 "wa man ahlu baytihi yā Zayd?" *Tafsīr al-Baghawī* 7,191; this is the same *riwāyah* with Zayd and "They are those who are

Ḥadīth 15

Aḥmad,⁷⁹ at-Tirmidhī⁸⁰—who declared it *ḥaṣan ṣaḥīḥ*—an-Nasā'ī and al-Hākim,⁸¹ who also graded it *ṣaḥīḥ*, reported on the authority of 'Abd al-Muṭṭalib—also said to be al-Muṭṭalib—ibn Rabī'ah in *marfū'* form that [the Prophet ﷺ said to al-'Abbās]:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَ
لِرَسُولِهِ - وَفِي رِوَايَةٍ - وَاللَّهِ لَا يَدْخُلُ قَلْبَ امْرِئٍ مُسْلِمٍ الْإِيمَانُ
حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِقَرَابَتِي

By Him Who has my soul in His hand, belief will not enter a man's heart until he loves you for the sake of Allah and for the sake of His Messenger. In another version there is: Belief will not enter the heart of a Muslim person until he loves you for the sake of Allah and for the fact that [you] are my kin.

Ibn Kathīr mentions the ḥadīth in his *tafsīr* (v7, 201) of the *āyah*

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

forbidden *ṣadaqah*, and among whom the fifth (of the spoils, the *khums*) of battle is divided up."

79 *Musnad*, 3/206.

80 at-Tirmidhī, no.3758.

81 *al-Mustadrak*, vol.3, p.265, no.5433.

and explains the attendant circumstances. Al-'Abbās ibn 'Abd al-Muṭṭalib ﷺ complained to the Prophet ﷺ that people of Quraysh would meet each other smiling beautifully, but if they came across someone of the family of the Prophet they would look at them with cold faces they could not recognise. The Prophet ﷺ became extremely angry, then uttered the words cited above.

He [Ibn Kathīr] also said, "Do not deny the admonition regarding Ahl al-Bayt, and the command to be good to them, respect them and honour them, for they are pure descendants from the greatest house ever found on the earth; proud, lofty and noble. And especially if they are following the sound, clear and august prophetic Sunnah as did their predecessors such as al-'Abbās ﷺ and his offspring and 'Alī ﷺ, his household and his progeny ﷺ."

Hadīth 16

Al-Hākim⁸² and aṭ-Ṭabarānī in *al-Awsaṭ*⁸³ reported on the

82 *al-Mustadrak*, vol.3, p.17, no.6418. The text here is: "By the One in Whose hand is my soul! None of them believe until they love you [my household] out of love for me. Do you have a hope of entering the Garden through my intercession, whereas Banū 'Abd al-Muṭṭalib have no hope?"

83 We could not find it in our edition of *al-Awsaṭ*, but found it in two instances in *aṣ-Ṣaghīr*, no.667 as, "By the One in Whose hand is my soul! None of them have true belief until he loves you [my household] for love of me. Do they hope to enter the Garden through my intercession, whereas Banū 'Abd al-Muṭṭalib have no hope?" and no.1037 as, "None of you have true belief until he loves you [my household] for love of me. Do they have a hope to enter the Garden through my intercession whereas Banū 'Abd al-Muṭṭalib will not enter it?"

authority of 'Abdullāh ibn Ja'far ﷺ in *marfū'* form that [the Prophet ﷺ said]:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُهُمْ حَتَّى يُحِبَّكُمْ لِحُبِّي، أَيْرْجُونَ أَنْ يَدْخُلُوا الْجَنَّةَ بِشَفَاعَتِي وَلَا يَرْجُوَهَا بَنُو عَبْدِ الْمُطَّلِبِ

By Him in Whose hand is my soul, none of them⁸⁴ will have [true] belief until he loves you [my household] because of my love.⁸⁵ Do they have a hope of entering the Garden through my intercession whereas Banū 'Abd al-Muṭṭalib have no hope?⁸⁶

The meaning of this ḥadīth is explained in the ḥadīth of Umm Hānī' ﷺ.

Hadīth 17

The context of the ḥadīth is, as reported by Ibn Mājah, that al-'Abbās ibn 'Abd al-Muṭṭalib ﷺ said:

مَا بَالُ أَقْوَامٍ يَتَحَدَّثُونَ فَإِذَا رَأَوْا الرَّجُلَ مِنْ آلِ بَيْتِي فَطَعُوا حَدِيثَهُمْ؟

84 We followed the ḥadīth in *al-Mustadrak* here as the copy of al-Kattānī had, "None of you [sic] will have [true] belief until he loves you [my household]. . ."

85 i.e. they would love those whom the Messenger of Allah ﷺ loved.

86 See also al-Baghdādī, *Tārīkh Baghdad*, vol.2, p.413; Ibn 'Asākir, *Tārīkh Dimashq*, vol.26, p.338; al-'Irāqī in *al-Mughnī* (the *takhrīj* of the narrations in al-Ghazzālī's *Ihyā' 'ulūm ad-dīn*), vol.3, p.460.

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ امْرِئٍ الْإِيمَانُ حَتَّى يُحِبَّهُمْ لِلَّهِ
وَلِقَرَابَتِهِمْ مِنِّي

We used to meet a group of men from Quraysh talking together and they would interrupt their talk, so we mentioned that to the Messenger of Allah ﷺ. . . and then he mentioned the ḥadīth as below.

Ibn Mājah,⁸⁷ al-Ḥākim⁸⁸ and at-Ṭabarānī all reported on the authority of al-'Abbās ibn 'Abd al-Muṭṭalib ؓ in *marfū'* form that [the Prophet ﷺ said]: "What is wrong with people who speak but when they see a person from my household they stop talking?"⁸⁹ By Him in Whose hand is my soul, [true] belief will never enter a person's heart until he loves them for the sake of Allah and for the fact that they are my kin."⁹⁰

Hadīth 18

Abū ash-Shaykh reported on the authority of 'Alī ؓ in *marfū'* form that [the Prophet ﷺ said]:

87 Ibn Mājah, no. 140.

88 *al-Mustadrak*, vol. 4, p. 71, no. 6960 from al-'Abbās ibn 'Abd al-Muṭṭalib ؓ.

89 Aḥmad reported up to this point in the *Musnad*, 1/207 as did al-Ḥākim in his *Mustadrak*, vol. 3, p. 333.

90 See also at-Tirmidhī, no. 3762; Ibn Abī Shaybah, *al-Muṣannaf*, vol. 12, p. 108, no. 12259 and at-Tabrizī, *Mishkāṭ al-maṣābiḥ*, no. 6147.

مَا بَالُ رَجَالٍ يُؤْذُونَنِي فِي أَهْلِ بَيْتِي؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ
عَبْدٌ حَتَّى يُحِبَّنِي وَلَا يُحِبَّنِي حَتَّى يُحِبَّ ذُرِّيَّتِي

What is it with men who hurt me [by hurting] my household? By Him in Whose hand is my soul, a slave will not have [true] belief until he loves me and he cannot love me until he loves my offspring.

Hadīth 19

At-Tirmidhī⁹¹ and al-Hakim⁹² have reported [a ḥadīth], both declaring it *ṣaḥīḥ*, and adh-Dhahabī has concurred with al-Ḥākim's grading of the ḥadīth,⁹³ on the authority of Ibn 'Abbās ؓ in *marfū'* form that [the Prophet ﷺ said]:

أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُم بِهِ مِنْ نِعَمِهِ، وَأَحِبُّونِي لِحُبِّ اللَّهِ وَأَحِبُّوا
أَهْلَ بَيْتِي لِحُبِّي

Love Allah for how He nourishes you out of His bounty, love me because of the love of Allah,⁹⁴ and love my household because of my love.⁹⁵

91 at-Tirmidhī, no. 3789.

92 *al-Mustadrak*, vol. 3, p. 137, no. 4716.

93 See the *Talkhīṣ al-Mustadrak* in the margins of al-Ḥākim's *Mustadrak*.

94 If one loves Allah, one will love whomever He loves, and the Messenger of Allah ﷺ is His beloved.

95 Similarly, if one loves the Messenger of Allah ﷺ, one will love those he loves.

Al-Ghazālī⁹⁶ said, "Sufyān said, 'Whoever loves those whom Allah loves then they only love Allah. Whoever treats someone with reverence when Allah has honoured that person, they are only revering Allah.'"

Hadīth 20

Aṭ-Ṭabarānī in *al-Kabīr*,⁹⁷ al-Bayhaqī in *Shuʿab al-īmān*⁹⁸ as well as others reported on the authority of ʿAbd ar-Raḥmān ibn Abī Laylā on the authority of his father ʿ in *marfūʿ* form that [the Prophet ʿ said]:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ، وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ، وَعِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِي وَذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِي

None of you [truly] believes until I am more beloved to him than himself, my household is more beloved to him than his own, my close relatives (*ʿitrah*) more beloved to him than his and my very person more beloved to him than his own."

Al-Bayhaqī said⁹⁹: "Part of loving the Prophet ʿ is loving his

⁹⁶ *Ihyāʾ ʿulūm ad-dīn* v.3 p.426, 'The word on the signs of love in the slave of Allah'.

⁹⁷ *al-Muʿjam al-kabīr*, no.6302.

⁹⁸ *Shuʿab al-īmān*, vol.2, p.189, no.1505.

⁹⁹ *Shuʿab al-īmān*, ḥadīth 1478

Companions ʿ, because Allah ʿ has praised them in various *āyāt*, such as "Allah was pleased with the muʾminūn when they pledged allegiance to you under the tree. He knew what was in their hearts, and sent down serenity to them and has rewarded them with an imminent victory". (Qurʾān 48:17) As they attained such a station they deserve to be loved by all Muslims, and the Muslims can draw closer to Allah through loving them for when Allah, exalted is He, is pleased with someone He loves them and it is obligatory for the slave to love those his Master loves."

Hadīth 21

Ash-Shirāzī reports in his *Fawāiʿd* as well as ad-Daylamī¹⁰⁰ and Ibn an-Najjār on the authority of ʿAlī ʿ in *marfūʿ* form that [the Prophet ʿ said]:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ أَهْلِ بَيْتِهِ وَتِلَاوَةِ الْقُرْآنِ

Train your children to have three traits of character: love of your Prophet, love of his household and recitation of the Qurʾān."

¹⁰⁰ *Musnad al-Firdaws*, vol.1, p.1, no.24.

Hadīth 22

Al-Bukhārī¹⁰¹ reported in his *Tārīkh* [*al-Kabīr*] on the authority of 'Alī   in *marfū* form that [the Prophet   said]:

لِكُلِّ شَيْءٍ أَساسٌ وَأَساسُ الْإِسْلَامِ حُبُّ أَصْحَابِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُبُّ أَهْلِ بَيْتِهِ

Everything has a foundation and the foundation of Islam¹⁰² is love for the Companions of the Messenger of Allah   and love for his household.

Hadīth 23

Ibn 'Asākir in his *Tārīkh* [*Dimashq*] also reported on the authority of 'Alī   in *marfū* form that [the Prophet   said]:

أَساسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي

The foundation of Islam is love for me and love for my household.¹⁰³

¹⁰¹ We have been unable to find the ḥadīth in either of our editions of al-Bukhārī's *Tārīkh* books, neither *al-Kabīr* nor *aṣ-Ṣaghīr*, but as-Suyūṭī in *Jam' al-jawāmi'* and *ad-Durr al-manthūr* ascribes it to Ibn an-Najjār in his *Tārīkh* citing it from al-Ḥusayn ibn 'Alī  . Ed.

¹⁰² See adh-Dhahabī, *Mizān al-ʿitidāl*, vol.4, p.35 with the word *dīn* instead of Islam.

¹⁰³ The ḥadīth in full is:

Hadīth 24

Al-Mullā' in his *Sīrah* reported on the authority of Ibn 'Abbās   in *marfū* form that [the Prophet   said]:

مَنْ أَحَبَّ أَصْحَابِي وَأَزْوَاجِي وَأَهْلَ بَيْتِي وَلَمْ يَطْعَنْ فِي أَحَدٍ مِنْهُمْ
وَخَرَجَ مِنَ الدُّنْيَا عَلَى مَحَبَّتِهِمْ، كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

Whoever loves my Companions, my wives and my household and does not defame any of them, leaving this world with love for them, will be with me in my rank on the Day of Rising.

Hadīth 25

Aṭ-Ṭabarānī mentions in *al-Kabīr*¹⁰⁴ on the authority of Ibn 'Abbās   in *marfū* form that [the Prophet   said]:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَا

يَا عَلِيٌّ إِنَّ الْإِسْلَامَ عُرْيَانٌ لِبَاسُهُ التَّقْوَى وَرِيَاشُهُ الْهُدَى وَزِينَتُهُ الْحَيَاءُ وَعِمَادَتُهُ الْوَرَعُ وَمَلَكَةُ الْعَمَلِ الصَّالِحِ
وَأَسَاسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي

'Alī! Islam is naked; its clothing is *taqwā*, its furnishings are guidance, its decoration is modesty, its central pillar is scrupulousness, its prerequisite is right action and its foundation is love of me and love of my household. Ibn 'Asākir, *Tārīkh Dimashq*, v.43, p.241.

¹⁰⁴ *al-Mu'jam al-kabīr*, no.11014 with the word 'body' (*jasad*) instead of 'youth' (*shabāb*). A second narration is the same as cited by the author but concludes:

وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ . . . "and about his knowledge, what he did about it. . ." instead of ". . .and about love for us, the *Ahl al-Bayt*."

Hadīth 22

Al-Bukhārī¹⁰¹ reported in his *Tārīkh* [*al-Kabīr*] on the authority of 'Alī ؑ in *marfū'* form that [the Prophet ﷺ said]:

لِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحُبُّ أَهْلِ بَيْتِهِ

Everything has a foundation and the foundation of Islam¹⁰² is love for the Companions of the Messenger of Allah ﷺ and love for his household.

Hadīth 23

Ibn 'Asākir in his *Tārīkh* [*Dimashq*] also reported on the authority of 'Alī ؑ in *marfū'* form that [the Prophet ﷺ said]:

أَسَاسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي

The foundation of Islam is love for me and love for my household.¹⁰³

101 We have been unable to find the ḥadīth in either of our editions of al-Bukhārī's *Tārīkh* books, neither *al-Kabīr* nor *aṣ-Ṣaghīr*, but as-Suyūṭī in *Jam' al-jawāmī* and *ad-Durr al-manthūr* ascribes it to Ibn an-Najjār in his *Tārīkh* citing it from al-Husayn ibn 'Alī ؑ. Ed.

102 See adh-Dhahabī, *Mīzān al-ī'tidāl*, vol.4, p.35 with the word *dīn* instead of Islam.

103 The ḥadīth in full is:

Hadīth 24

Al-Mullā' in his *Sīrah* reported on the authority of Ibn 'Abbās ؑ in *marfū'* form that [the Prophet ﷺ said]:

مَنْ أَحَبَّ أَصْحَابِي وَأَزْوَاجِي وَأَهْلَ بَيْتِي وَلَمْ يَطْعَنْ فِي أَحَدٍ مِنْهُمْ وَخَرَجَ مِنَ الدُّنْيَا عَلَى مَحَبَّتِهِمْ، كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

Whoever loves my Companions, my wives and my household and does not defame any of them, leaving this world with love for them, will be with me in my rank on the Day of Rising.

Hadīth 25

Aṭ-Ṭabarānī mentions in *al-Kabīr*¹⁰⁴ on the authority of Ibn 'Abbās ؑ in *marfū'* form that [the Prophet ﷺ said]:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَا

يَا عَلِيُّ إِنَّ الْإِسْلَامَ عُرْيَانٌ لِبَاسُهُ التَّقْوَى وَرِيَاشُهُ الْهُدَى وَزِينَتُهُ الْحَيَاءُ وَعِمَادُهُ الْوَرَعُ وَمِلَاحُهُ الْعَمَلُ الصَّالِحُ وَأَسَاسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي

'Alī! Islam is naked; its clothing is *taqwā*, its furnishings are guidance, its decoration is modesty, its central pillar is scrupulousness, its prerequisite is right action and its foundation is love of me and love of my household. Ibn 'Asākir, *Tārīkh Dimashq*, v.43, p.241.

104 *al-Mu'jam al-kabīr*, no.11014 with the word 'body' (*jasad*) instead of 'youth' (*shabāb*). A second narration is the same as cited by the author but concludes:

وَعَنْ عِلْمِهِ مَاذَا عَمِلَ فِيهِ . . . "and about his knowledge, what he did about it. . ." instead of ". . . and about love for us, the *Ahl al-Bayt*."

أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ فِيمَا أَنْفَقَهُ وَمِنْ أَيْنَ اكْتَسَبَهُ
وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ

A slave's feet will not move on the Day of Rising until he is asked about four matters: his life and how he brought it to an end; his youth and for what he wore it out; his wealth and on what he spent it and from where he earned it and about love for us, the *Ahl al-Bayt*.¹⁰⁵

Hadīth 26

Al-Khaṭīb [al-Baghdādī] reported in his *Tārīkh* [Baghdād]¹⁰⁶ on the authority of 'Alī   in *marfū'* form that [the Prophet   said]:

شَفَاعَتِي لِأُمَّتِي، مَنْ أَحَبَّ أَهْلَ بَيْتِي وَهُمْ شِيعَتِي

My intercession is for my *Ummah*, whoever loves my household and they are my party (*shī'ah*).¹⁰⁷

¹⁰⁵ Ibn 'Asākir has a version in his *Tārīkh Dimashq*, vol.12, p.126.

¹⁰⁶ *Tārīkh Baghdad*, vol.2, p.146.

¹⁰⁷ In this ḥadīth the Messenger of Allah   defines the *Ummah* as whoever loves his household, and defines his household as his party (*shī'ah*).

Hadīth 27

Ibn 'Adī,¹⁰⁸ ad-Daylamī¹⁰⁹ and Abu Nu'aym have reported on the authority of 'Alī   as well, in *marfū'* form that [the Prophet   said]:

أَثْبَتُكُمْ عَلَى الصِّرَاطِ أَشَدُّكُمْ حُبًّا لِأَهْلِ بَيْتِي وَلَا ضَحَابِي

The most firm of you on the *Ṣirāṭ*¹¹⁰ will be those who most dearly love my household and my Companions.

Hadīth 28

Abū ash-Shaykh in his *Tafsīr* and Abu Nu'aym reported on the authority of 'Abdullāh ibn Badr al-Khaṭamī that his father said:

مَنْ أَحَبَّ أَنْ يُبَارَكَ لَهُ فِي أَجَلِهِ وَأَنْ يُمَتَّعَهُ اللَّهُ بِمَا خَوَّلَهُ، فَلْيُخْلِفْنِي فِي أَهْلِي خِلَافَةً حَسَنَةً. وَمَنْ لَمْ يَخْلِفْنِي فِيهِمْ بَرَّ عُمُرُهُ¹¹¹ وَوَرَدَ عَلَيَّ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ

¹⁰⁸ *al-Kāmil fi 'd-du'afā'*, vol.7, p.566.

¹⁰⁹ *Musnad al-Firdaws*, vol.1, p.1, no.84.

¹¹⁰ i.e. the people who will be most firm on the *Ṣirāṭ* that is placed over the Fire of Hell, which the *mu'minūn* must cross to enter the Garden.

¹¹¹ In *Kanz al-'ummāl*, citing Abū ash-Shaykh in his *Tafsīr* and Abu Nu'aym on the authority of 'Abdullāh ibn Badr al-Khaṭamī from his father, it is *بَرَّ أَمْرُهُ* - "he cuts off his affair" or "may he cut off his affair".

أَفْئَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ فِيمَا أَنْفَقَهُ وَمَنْ أَيْنَ اكْتَسَبَهُ
وَعَنْ حُبِّنَا أَهْلَ الْبَيْتِ

A slave's feet will not move on the Day of Rising until he is asked about four matters: his life and how he brought it to an end; his youth and for what he wore it out; his wealth and on what he spent it and from where he earned it and about love for us, the *Ahl al-Bayt*.¹⁰⁵

Hadith 26

Al-Khaṭīb [al-Baghdādī] reported in his *Tārīkh* [Baghdād]¹⁰⁶ on the authority of 'Alī ٱ as well, in *marfū'* form that [the Prophet ٱ said]:

شَفَاعَتِي لِأُمَّتِي، مَنْ أَحَبَّ أَهْلَ بَيْتِي وَهُمْ شِيعَتِي

My intercession is for my *Ummah*, whoever loves my household and they are my party (*shī'ah*).¹⁰⁷

¹⁰⁵ Ibn 'Asākir has a version in his *Tārīkh Dimashq*, vol.12, p.126.

¹⁰⁶ *Tārīkh Baghdad*, vol.2, p.146.

¹⁰⁷ In this ḥadīth the Messenger of Allah ٱ defines the *Ummah* as whoever loves his household, and defines his household as his party (*shī'ah*).

Hadith 27

Ibn 'Adī,¹⁰⁸ ad-Daylamī¹⁰⁹ and Abu Nu'aym have reported on the authority of 'Alī ٱ as well, in *marfū'* form that [the Prophet ٱ said]:

أَثْبَتُكُمْ عَلَى الصِّرَاطِ أَشَدُّكُمْ حُبًّا لِأَهْلِ بَيْتِي وَلَا ضَحَابِي

The most firm of you on the *Ṣirāṭ*¹¹⁰ will be those who most dearly love my household and my Companions.

Hadith 28

Abū ash-Shaykh in his *Tafsīr* and Abu Nu'aym reported on the authority of 'Abdullāh ibn Badr al-Khaṭamī that his father said:

مَنْ أَحَبَّ أَنْ يُبَارَكَ لَهُ فِي أَجَلِهِ وَأَنْ يُمَتَّعَهُ اللَّهُ بِمَا خَوَّلَهُ، فَلْيُخْلَفْنِي فِي أَهْلِي خِلَافَةً حَسَنَةً. وَمَنْ لَمْ يَخْلَفْنِي فِيهِمْ بَرَّ عُمُرُهُ¹¹¹ وَوَرَدَ عَلَيَّ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ

¹⁰⁸ *al-Kāmil fi 'd-du'afā'*, vol.7, p.566.

¹⁰⁹ *Musnad al-Firdaws*, vol.1, p.1, no.84.

¹¹⁰ i.e. the people who will be most firm on the *Ṣirāṭ* that is placed over the Fire of Hell, which the *mu'minūn* must cross to enter the Garden.

¹¹¹ In *Kanz al-'ummāl*, citing Abū ash-Shaykh in his *Tafsīr* and Abu Nu'aym on the authority of 'Abdullāh ibn Badr al-Khaṭamī from his father, it is *بَرَّكَ أَمْرُهُ* – "he cuts off his affair" or "may he cut off his affair".

Whoever wishes to be blessed in his lifespan and that Allah should give him the enjoyment of what He has granted him, then let him stand in for me in my household in a way which is an excellent succession. And, whoever does not stand in for me among them will have his life cut short and will come to me on the Day of Rising with his face blackened.

Hadīth 29

Aṭ-Ṭabarānī in *al-Awsaṭ* reported that Ibn ʿUmar ؓ said:

آخِرُ مَا تَكَلَّمَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُخْلِفُونِي فِي أَهْلِ بَيْتِي بِخَيْرٍ

The last thing the Messenger of Allah spoke about was: 'Take my place in my household in a good way.'¹¹²

Al-Munāwī said:¹¹³ "Take my place — *ukhlufūnī* with a *u* on the *ham-zah* and on the *lām*, i.e. be my successors 'in my household' — 'Alī and Fāṭimah and their two sons and their descendants — and safeguard my right in them, and be successors with respect to them in the best

¹¹² See al-Haythamī, *Majmaʿ az-zawāʿid*, vol.9, p.166.

¹¹³ *Fayḍ al-qadīr*, vol.1, p.282.

way by exalting and honouring them, being sincere towards them and treating them well and with dignity and passing over those of them who do wrong."

Hadīth 30

Aṭ-Ṭabarānī also reported in *al-Awsaṭ*¹¹⁴ on the authority of al-Ḥaṣan ibn ʿAlī ؓ as a *marfūʿ* that [the Prophet ﷺ said]:

الزُّمُّوا مَوَدَّتَنَا أَهْلَ الْبَيْتِ، فَإِنَّهُ مَنْ لَقِيَ اللَّهَ وَهُوَ يَوَدُّنَا دَخَلَ الْجَنَّةَ بِشَفَاعَتِنَا. وَالَّذِي نَفْسِي بِيَدِهِ لَا يَنْفَعُ عَبْدًا عَمَلُهُ إِلَّا بِمَعْرِفَةِ حَقِّنَا
You must have love for us the *Ahl al-Bayt*. Indeed someone who meets Allah [on the Day of Judgement] with love for us will enter the Garden by our intercession. By Him in Whose hand is my soul, a slave's actions will not benefit him unless he has real knowledge of our worth."¹¹⁵

Hadīth 31

Ad-Daylamī reported via ʿAbdullāh ibn Aḥmad ibn ʿĀmir from his father ʿAlī ibn Mūsā ar-Riḍā from his forefathers on the authority of ʿAlī ؓ in *marfūʿ* form that [the Prophet ﷺ said]:

¹¹⁴ *al-Muʿjam al-awsaṭ*, vol.2, pp.260–261, no.2230.

¹¹⁵ Cf. al-Haythamī, *Majmaʿ az-zawāʿid*, vol.9, p.175.

أَرْبَعَةٌ أَنَا لَهُمْ شَهِيدٌ يَوْمَ الْقِيَامَةِ: الْمُكْرِمُ لِذُرِّيَّتِي، وَالْقَاضِي لَهُمْ
حَوَائِجَهُمْ، وَالسَّاعِي لَهُمْ فِي أُمُورِهِمْ عِنْدَمَا اضْطَرُّوا إِلَيْهِ،
وَالْمُحِبُّ لَهُمْ بِقَلْبِهِ وَلِسَانِهِ

There are four people for whom I will be a [sure] witness¹¹⁶ on the Day of Rising: the one who generously honours my progeny; the person who takes care of their needs; someone who strives on their behalf when they are compelled by circumstances to go to him and someone who loves them with his heart and with his tongue.¹¹⁷

Hadith 32

Ibn 'Asākir reported in his *Tārikh* on the authority of 'Alī   in *marfū'* form that [the Prophet   said]:

مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِي يَدًا، كَافَيْتُهُ يَوْمَ الْقِيَامَةِ

Whoever lends a hand to someone from my household, I will suffice him on the Day of Rising.¹¹⁸

¹¹⁶ Although narrations also have the word "intercessor" (*shafi'*) instead of "witness" (*shahid*).

¹¹⁷ Cf. ash-Shawkānī, *al-Fawā'id al-majmū'ah*, p.638, no.135.

¹¹⁸ Ibn Hibbān, *Kutāb al-majrūhīn*, vol.2, p.103; Ibn 'Adī, *al-Kāmil fi'd-du'afā'*, vol.6, p.425; Ibn al-Qaysarānī's *Tadhkirat al-huffāz*, p.337 and *Ma'rifat al-huffāz*, p.221; Ibn Hajar al-'Asqalānī, *Lisan al-mīzān*, vol.6, p.269; adh-Dhahabī, *Mizān al-ītidāl* vol.3, p.316 and as-Sa'dī, *Nawāfiḥ al-ītrah*, p.390.

Hadith 33

Aṭ-Ṭabarānī reported in *al-Awsaṭ*¹¹⁹ as well as al-Khaṭīb in his *Tārikh*¹²⁰ on the authority of 'Uthmān   in *marfū'* form that [the Prophet   said]:

مَنْ صَنَعَ إِلَى أَحَدٍ مِنْ خَلْفِ عَبْدِ الْمُطَّلِبِ يَدًا فَلَمْ يُكَافَأْ بِهَا فِي
الدُّنْيَا، فَعَلَيَّ مُكَافَأَتُهُ إِذَا لَقِيتُنِي

Whoever helps one of 'Abd al-Muṭṭalib's descendants [*khalaf*], and he does not recompense [him] for it in this world I will be obliged to recompense him when he meets me [i.e. in the next world, by interceding on his behalf].¹²¹

Hadith 34

Ad-Daylamī reported in his *Musnad al-Firdaws* on the authority of al-Ḥusayn ibn 'Alī   in *marfū'* form that [the Prophet   said]:

مَنْ أَرَادَ التَّوَسَّلَ إِلَيَّ، وَأَنْ تَكُونَ لَهُ عِنْدِي يَدٌ أَشْفَعَ لَهُ بِهَا يَوْمَ
الْقِيَامَةِ، فَلْيَصِلْ أَهْلَ بَيْتِي وَيُدْخِلِ السَّرُورَ عَلَيْهِمْ

¹¹⁹ *al-Muṣjam al-awsaṭ*, vol.2, p.120, no.1446.

¹²⁰ al-Khaṭīb al-Baghdādī, *Tārikh Baghdād*, v.1, p.100.

¹²¹ See al-Haythamī, *Majma' az-zawā'id*, vol.9, p.176.

Anyone who wants to come close to me, and to have a favour which I owe him and for which I will intercede for him on the Day of Rising, then let him join ties with my household and give them cause to rejoice.

Hadith 35

Aṭ-Ṭabarānī¹²² and Abū ash-Shaykh both reported on the authority of Abū Sa'īd al-Khudrī   in *marfū'* form that [the Prophet   said]:

إِنَّ لِلَّهِ عَزَّ وَجَلَّ ثَلَاثَ حُرُمَاتٍ، فَمَنْ حَفِظَهُنَّ حَفِظَ اللَّهُ دِينَهُ
وَدُنْيَاهُ، وَمَنْ لَمْ يَحْفَظْهُنَّ، لَمْ يَحْفَظِ اللَّهُ لَهُ دُنْيَاهُ وَلَا آخِرَتَهُ.

قُلْتُ: مَا هِيَ؟ قَالَ: حُرْمَةُ الْإِسْلَامِ، وَحُرْمَتِي وَحُرْمَةُ أَهْلِ بَيْتِي
Three things are sacred to Allah and whoever safeguards them Allah will safeguard his *dīn* and his worldly affairs and whoever does not safeguard them, Allah will neither safeguard his worldly affairs nor his hereafter." I [Abū Sa'īd] asked: "What are they?" He replied: "The sanctity of Islam, my sanctity and that of my household."¹²³

¹²² *al-Mu'jam al-awsaṭ*, vol.1, p.72, no.203.

¹²³ All the narrations have the word *raḥimī* – "my ties of kinship" as opposed

Hadith 36

Ath-Tha'bi¹²⁴ mentions a ḥadīth¹²⁵ in his *Tafsīr* on the authority of Jābir ibn 'Abdullāh   in *marfū'* form that [the Prophet   said]:

مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً وَمَنْ مَاتَ عَلَى بُغْضِ
آلِ مُحَمَّدٍ لَمْ يَشْمِ رَائِحَةَ الْجَنَّةِ

Whoever dies loving the household of Muḥammad dies a *shahīd* and whoever dies hating the household of Muḥammad will not smell the fragrance of the Garden.¹²⁶

Hadith 37

Abū Nu'aym reported on the authority of 'Alī   as a *marfū'* that [the Prophet   said]:

to *ahl baytī* – "my household". See al-Mizzī, *Tahdhīb al-Kamāl*, vol.14, p.397 and al-Haythamī, *Majma' az-zawā'id*, vol.1, p.93 and vol.9, p.171.

¹²⁴ It may be ath-Tha'labī as the editor of az-Zamakhsharī's *tafsīr al-Kashshāf* states in the much longer version of the ḥadīth cited there. Ed.

¹²⁵ Lengthier ḥadīth in the same sense are cited by al-Qurṭubī in his *tafsīr* in discussion of the āyah, "Say: 'I do not ask you for any wage for this – except for love of near of kin.'" (Surat ash-Shūrā 42:23) In it he cites ḥadīth from az-Zamakhsharī among others. Ed.

¹²⁶ See Ibn Taymiyya, *Minhaj as-Sunnah*, vol.5, pp.37 and 75 and Ibn Hajar al-'Asqalanī, *al-Kāfi ash-shāf*, p.248.

مَنْ آذَى شَعْرَةً مِنِّي (يَعْنِي مِنْ ذُرِّيَّتِي)، فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ
آذَى اللَّهَ، فَعَلَيْهِ لَعْنَةُ اللَّهِ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ

Whoever harms [even] a hair of mine [i.e. from my progeny] has harmed me. And whoever harms me has harmed Allah, so may the curse of Allah be upon him according to the volume of the heavens and the volume of the earth.

Hadith 38

Aṭ-Ṭabarānī reports in *al-Awsaṭ*¹²⁷ on the authority of al-Hasan ibn 'Alī ʿ that he said to Mu'āwiyah ibn Khudayj:

عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَنَّهُ قَالَ لِمُعَاوِيَةَ بْنِ خَدِيجٍ: يَا مُعَاوِيَةَ إِنِّي
وَبُغْضُنَا، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُبْغِضُنَا أَحَدٌ

وَلَا يَحْسُدُنَا أَحَدٌ إِلَّا ذِيْدَ يَوْمِ الْقِيَامَةِ عَنِ الْحَوْضِ بِسَيَاطِ مِنْ نَارٍ
Mu'āwiyah! Beware of hating us, for the Messenger of Allah ʿ said: "Anyone who hates us and envies us will be driven away from the Basin (*Hawḍ*) with whips of fire."¹²⁸

¹²⁷ *al-Muʿjam al-awsaṭ*, vol. 3, p. 39, no. 2405. [I could not find it in *al-Awsaṭ* but did find it in *al-Kabīr* 2726. Ed.]

¹²⁸ See al-Haythamī, *Majma' az-zawā'id*, vol. 4, p. 281 and vol. 9, p. 175.

Hadith 39

Aṭ-Ṭabarānī reports in *al-Awsaṭ*¹²⁹ that Jābir ibn 'Abdullāh ʿ said:

خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعْتُهُ وَهُوَ يَقُولُ: مَنْ
أَبْغَضَنَا أَهْلَ الْبَيْتِ، حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يَهُودِيًّا

The Messenger of Allah ʿ was addressing us in a *khuṭbah* and I heard him saying, "Whoever shows hatred towards my household, Allah will raise him up as a Jew on the Day of Rising."¹³⁰

Hadith 40

Abū Nu'aym¹³¹ reported on the authority of 'Alī ʿ as a *marfū'* that [the Prophet ʿ said]:

مَنْ آذَانِي فِي أَهْلِي فَقَدْ آذَى اللَّهَ

Whoever harms me through my household, has harmed Allah.

¹²⁹ *al-Muʿjam al-awsaṭ*, vol. 4, pp. 211–212, no. 4002.

¹³⁰ See also Ibn al-Jawzī, *Kitāb al-mawḍū'āt*, vol. 2, p. 236 as well as the *Tartīb al-mawḍū'āt*, pp. 134–135 and *Mīzān al-ʿitidāl*, vol. 2, p. 116 of adh-Dhahabī and al-Haythamī, *Majma' az-zawā'id*, vol. 9, p. 175.

¹³¹ Cited thus as 34,197 in *Kanz al-ʿummāl*.

Hadīth 41

Aṭ-Ṭabarānī reports in *al-Kabīr*¹³² with a *ṣaḥīḥ isnād* on the authority of Ibn 'Abbās ؓ in *marfū'* form that [the Prophet ؐ said]:

بُغْضُ بَنِي هَاشِمٍ وَالْأَنْصَارِ كُفْرٌ وَبُغْضُ الْعَرَبِ نِفَاقٌ

Hatred of Banū Hāshim and the Anṣār is disbelief (*kufr*) and hatred towards the Arabs is hypocrisy (*nifāq*).¹³³

Hadīth 42

Ibn Ḥibbān¹³⁴ and al-Ḥākim¹³⁵ both reported in their *ṣaḥīḥs* as well as al-Dīyā' al-Maqdisī in his [book] *al-Mukhtārah* on the authority of Abū Sa'īd al-Khudrī ؓ in *marfū'* form that [the Prophet ؐ said]:

وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُبْغِضُنَا أَهْلَ الْبَيْتِ أَحَدٌ إِلَّا كَبَّهُ اللَّهُ فِي النَّارِ

By Him in Whose hand is my soul, no one hates us,

¹³² *al-Muḥjam al-kabīr*, no.11149.

¹³³ See al-'Irāqī, *Maḥajjat al-qurb*, p.228 and al-Haythamī, *Majma' az-zawā'id*, vol.9, p.175 and vol.10, p.30.

¹³⁴ Ibn Ḥibbān, *Ṣaḥīḥ*, vol.15, p.434, no.6978 where his version has: "By the One in Whose hand is my soul, no one hates us, the *Ahl al-Bayt*, but that Allah will enter him in the Fire."

¹³⁵ See *al-Mustadrak*, vol.3, p.1, no.4717.

the *Ahl al-Bayt*, but that Allah will throw him down on his face in the Fire.



The narrations on this subject are numerous without limit and I have cited only forty-two of them following an-Nawawī's example.¹³⁶

It is stated in *ad-Durr as-Sanī* [*fi ba'd man bi-Fas min al-ḥaṣanī*]¹³⁷ that:

The scholars from the *muḥaddithūn* and *fuqahā'* have clarified the need to act upon the verses, *aḥādīth* and principles of belief, that love for the household of the Prophet ؐ is one of the individual duties (*furūd al-'aynīyyah*)—i.e. that which is obligatory upon every Muslim. Ḥāfiẓ Abū 'Abdullāh ibn Marzūq in some of his responses [to certain questions] said: "All Muslims agree upon the high respect accorded to the household of Muḥammad ؐ and no sincere believer with [true] belief opposes this. . ."

Ash-Shihāb Ibn Ḥajar al-Haytamī in *aṣ-Ṣawā'iq al-muḥriqah* says: "It is known from the ḥadīth that love for the household of the Prophet ؐ is an obligation and that it is strenuously pro-

¹³⁶ i.e. that of the *Arba'in* of Imam an-Nawawī since the Imām cites forty-two ḥadīth.

¹³⁷ By 'Abd as-Salām al-Qādirī.

hibited to hate them. The obligation of loving them has been clearly stated by al-Bayhaqī and al-Baghawī and in how [the latter] discussed it being one of the [paramount] obligations of the religion. In fact, ash-Shāfi'ī wrote [the following lines] as was reported from him:

O household of Allah's Messenger!

Love for you is a duty from Allah

In the Qur'ān He sent down

[High glory is yours

And he who has no relation with you,

Has no prayer].¹³⁸

Shaykh Aḥmad Zarrūq ؒ also insisted on this, and on the elevation of their already high status in that which he makes evident in his books, citing more than one of both the early and late figures. This is a general obligation for the entire *ummah* and, in particular, for the household [of the Prophet ؐ] between themselves since the obligation encompasses them based on what is known in the religion by necessity, because of its incorporation as a requisite of belief in him ؐ. Whoever hates their noble party or denigrates or humiliates them has not been mindful of

¹³⁸ *Diwān Imām ash-Shāfi'ī*, p. 34; section: The Family of the Messenger of Allah ؐ.

the contract concerning him nor honoured¹³⁹ his rank. . . (End of the excerpt from the author of *ad-Durr [as-sanī]*)

The discussion regarding this noble topic is extremely vast and people have written much on it. In what I have mentioned of it merely draws attention to what has not been discussed before. And Allah knows best.

Abū al-Layth Muḥammad Ḥamzah al-Kattānī al-Ḥaṣanī writes: The aim has been completed, praise be to Allah, at 2:27 on Thursday afternoon corresponding to 15th of Ṣafar 1416 Hijri. Praise be to Allah and blessings and salutations upon His noble Messenger.

¹³⁹ The text has *ahalla* but I suspect it might be *ajalla*.

hibited to hate them. The obligation of loving them has been clearly stated by al-Bayhaqī and al-Baghawī and in how [the latter] discussed it being one of the [paramount] obligations of the religion. In fact, ash-Shāfiʿī wrote [the following lines] as was reported from him:

O household of Allah's Messenger!

Love for you is a duty from Allah

In the Qur'ān He sent down

[High glory is yours

And he who has no relation with you,

Has no prayer].¹³⁸

Shaykh Aḥmad Zarrūq ؒ also insisted on this, and on the elevation of their already high status in that which he makes evident in his books, citing more than one of both the early and late figures. This is a general obligation for the entire *ummah* and, in particular, for the household [of the Prophet ﷺ] between themselves since the obligation encompasses them based on what is known in the religion by necessity, because of its incorporation as a requisite of belief in him ﷺ. Whoever hates their noble party or denigrates or humiliates them has not been mindful of

¹³⁸ *Dīwān Imām ash-Shāfiʿī*, p.34; section: The Family of the Messenger of Allah ﷺ.

the contract concerning him nor honoured¹³⁹ his rank. . . (End of the excerpt from the author of *ad-Durr [as-sanī]*)

The discussion regarding this noble topic is extremely vast and people have written much on it. In what I have mentioned of it merely draws attention to what has not been discussed before. And Allah knows best.

Abū al-Layth Muḥammad Ḥamzah al-Kattānī al-Ḥaṣanī writes: The aim has been completed, praise be to Allah, at 2:27 on Thursday afternoon corresponding to 15th of Ṣafar 1416 Hijri. Praise be to Allah and blessings and salutations upon His noble Messenger.

¹³⁹ The text has *aḥalla* but I suspect it might be *ajalla*.

"An excellent work on an important subject which every Muslim should read. The virtues of Ahlu al-Bait is a subject which has been neglected in the last few decades; I thank the translator for his efforts and congratulate Turath publishing on producing it."

SHAYKH MUHAMMAD AL-YAQOUBI

In this collection of 42 hadith, al-Hafiz al-Kattani tackles a subject that has been neglected by modern Islam and yet is one that lies at the core of the religion, namely, the love of the noble family of the Prophet ﷺ. Al-Hafiz al-Kattani demonstrates categorically that to love the family of the Prophet ﷺ is an integral part of Sunni Islam and a foundational attitude of the believer.

MUHAMMAD IBN JAFAR AL-KATTANI

Al-Hafiz Abu 'Abdullah Muhammad ibn Ja'far al-Kattani (b. 1273 AH) received his early religious education in his native Morocco, then travelled to Syria and the Hijaz to continue his studies with many of leading scholars of his time. He was a specialist of ḥadith but also mastered other sciences including Islamic jurisprudence. He was deeply involved in the political struggle against colonialism, and was a great support to the legitimate Muslim rulers.
